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HOME MISSION STUDY
Text: "The City's Church"

By H. Paul Douglass

CHAPTERS III and IV—PROSPERITY AND ADVERSITY

By Mrs. Haidee Ewing Rankin, Baldwin City, Kansas

"THE evolution of humanity is going forward rapidly in the great cities. Man has been transforming his environment and now he is in turn being transformed by it. . . . The environment of the city is producing an urban race. This urban race is working out new ideals, institutions and customs.

"With half the population of America in cities today and with this majority living in a world remote from rural activities, rural thought and rural economic standards, the traditions of the future bid fair to be city-made.

"As cities increase in size it becomes increasingly difficult for the Protestant churches to maintain themselves and the percentage of their membership declines. . . ." (Interchurch World Survey)

The new and complex problems of the city are the problems of this new civilization. Has the moral development of the city kept pace with the material? The material growth of the city is phenomenal and is continuing to increase. What of the "two great roots of its moral life, the home and the church"? Remembering that at least 50 per cent of our population is urban, a recent editorial in one of our leading daily papers said, "More and more caves are being piled one on top of the other for our cliff dwellers to live in. . . . What effect will this have on the social, economic and political life of the United States? . . . The words, 'Home, sweet home' no longer mean anything to the city dweller in apartment D or 4A. Who can get sentimental over room 217?" The suggestion may not be so impossible as one might think on first reading. For according to the report of the Department of Labor of the new buildings for housing 388,678 families in 257 cities last year over 53 per cent were apartment houses.

While the home and the church are inseparably linked together and both are affected by the changing city, yet our study is concerned more

directly with the church, and the aim of our present chapters is "to study the effect of the changing city upon the church; and the way in which the church characteristically reacts both to prosperity and to adversity." Not how it ought to react but how it does react.

The most significant change in any city is its growth, the more people the more wealth, the more wealth the greater prosperity.

Growth means the introduction of a vast multitude to new conditions. "The city forces them to speed up, in order to first catch up and then forever afterwards to keep up." Human relationships are treated as transient as material things and one is "scrapped" almost as readily as the other if not able to keep up with the procession. To the more fortunate the city's changes mean an exchange of comforts and luxuries for greater and better of the same. To the greater number the city has brought more conveniences, more opportunities for self advancement. "Even in the vast tenement areas, with their teeming populations of many races and colors, change has meant, in most cities, steady physical improvement marking the upward course of these groups as a whole."

Churches are identified with these various groups and share in their prosperity and enjoy their advantages. Churches in workingmen's districts as well as in the well-to-do areas give evidence of the prosperity of their environment. Thus the churches may be called "class" churches for they naturally are characterized by their membership. "If they turn out to be rich, middle class or poor people's churches, no praise or blame can attach to them. They merely reflect a situation predetermined by the city, sometimes of prosperity, sometimes of adversity."

What picture does the "city church" most often present to us? It may be colored by the prophecy of John D. Rockefeller, Jr., who said just last year, "Skyscraper city churches are coming in, and are proving not only typical of the age but successful in their methods. The First Methodist Church of Chicago is one. The Broadway temple of New York will be thirty-six stories high and will cost approximately five and one-half millions of dollars." Or the reputation of the preacher, or of the music or of its program for institutional work may effect our thought of what it may be.

Such churches there are but a much greater number of churches of moderate size and with more modest programs are found on many streets not so well known, and there are even yet more small churches struggling to keep alive.

Dr. Douglass "taking as its keynote the church enjoying average advantage" proceeds in the chapter, "to describe the chief variations as they slide up and down the scale." He says, "The average church, like the average person, has no story. It imitates history but makes none. It has no pioneer, no prophet, no martyr. Being under no special pressure, it goes to no extremes, but keeps the even tenor of its way guided by ecclesiastical conservatism.

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer yes.

The event is with God. As for the church, it will follow routine."

The church used for illustration by Dr. Douglass is one sharing in the gradual growth of the city for fifty years, located in a parish of industrial and clerical workers, with a well organized membership of 350, with a well graded Sabbath School of 425, keeping up its finances at an average expense of $19 per member and $2 for benevolences. It engages in the activities recommended by the denomination; it has a Brotherhood, Boy Scouts, observes special occasions etc., has local projects which include interest in the Old Ladies' Home, transportation of orphans to picnics etc., and also centers missionary effort in Porto Rico. "In its imagination sick children, new conversions, and Americanization mingle with palms, exotic flowers and fruit, and red sunsets over the ocean." The fifty years of effort result in a contemplated new and larger building located on a better site and an enlarged program.

The really average church, the middle one of one thousand city churches, is illustrated by one which twenty-five years ago was rural but which through the city's gradual growth finds itself in a roomy, conservative residential section. "This church has stayed in the same place since its founding, partly a dependable neighborhood institution, partly a piece of still life, human and creedal." A large portion of the residents attend large city churches, leaving the "more common-place localized community" as the "field" from which to draw. The 200 members sustain the church at a very low cost—"a new hat or a pair of shoes" per member. The Sabbath School of 300 members is well graded and the principal activities, Boy Scouts, Christian Endeavor, and study classes are directed by the young people. The adoption of plans for remodeling the present plant into a parish house and for building a new church "marks the church as a sharer in the city's prosperity."

The city's prosperity signified in the opening of a suburb gave an opportunity for the establishment of a church. Streets and avenues were hastily laid out and houses were constructed with equal haste by a construction company through fields which bordered the Lincoln Highway. As if by magic small residences and a modern brick school house sprang up and "seasoned apartment house dwellers who did not know how to fire a furnace or make a lawn owned their first property." Vacant, unkept city lots separated these new homes from an Italian colony whose children did not "mix well" in the school with those of the suburbanites. The district required "more than the average of charitable aid and showed an excess of juvenile delinquency, illiteracy, and of children of school age at work." With no business accommodations and no local amusement houses and no places for meetings there was no community spirit. A health measure and civic pride at last engendered a cooperative spirit which in turn would welcome a church. Denominational aid was enlisted and a program adapted to the neighborhood was wrought out and after seven years the church, "a strictly neighborhood institution," has a membership of about forty members, a Sabbath School of one hundred and sixty-five,

besides clubs adapted to different demands and ages.

"Old First" church represents another type. It is as old as the city itself and its pastoral roll includes men of marked ability; it is no longer the wealthiest church but family ties and traditions bring many to worship there. The membership is 1,500 with but about 700 in the Sabbath School; clubs are organized for Polish children now in the neighborhood and definite social work is carried on. Newer and well-to-do churches have come into the district vieing for leadership. "In the main, the Old First answers by hewing to the line; but its consciousness of having to maintain traditional leadership among other churches causes it to try to do what people expect of a leading church. This leads to beyond what it would do of its own conviction and preference. . . . But its real interest is living up to its past, the dignity and prestige of which hold over as a real advantage into the present. . . . The acme of its influence was seventy-five years ago. However, it lives on, solid, somewhat complacent, with continued strength and usefulness, a leading church in a very genuine way."

In strong contrast to Old First is a church situated in a typical southern setting about five miles from the city among a people who have made money during the war. Students from an old university near by are a part of the constituency. "The bells of the campanile, the use of photoplays for the evening service, the completed plan in Spanish mission architecture (of which only the first unit has been erected), the organ, the sympathy with youth and with intellectual ideals, and the deep emotional kinship with the Southern past, give real expression to the religious faith of the community. Four-fifths of the members live within a mile of the church and these support the church and its work for about $30 per member."

Dr. Douglass presents an unusual illustration of two churches merging, the necessity being brought about through the prosperity of the city which brought about changes in the personnel of the community, some moving farther out to more desirable locations and others coming in to the recently erected apartments. "One group represented average incomes of $7,500 to $12,000 a year, the other, incomes of $2,000 or less. . . . During the first year there was a loss of one hundred and fifty members. . . . Such a situation often arises when old churches are outclassed by the coming of wealthier people. Exceptional opportunity is mingled here with difficulties of adjustment. . . . This is the disadvantage of advantage."

Another illustration is given of a church in an established suburb. These prosperous people have churches that are beautiful in design and architecture, well planned programs of pagentry and religious education. The membership may reach 1,000 which supports the work with contributions amounting to $25 per member and with $35 for benevolences. "Yet in this development and cultural achievement connected with it, the feebler elements in the community have no part."

Prosperity had an adverse effect on a church, the only one in a self-

sufficient little town when "commuters" came, enlarged the suburb, built a fine church across the track and became "the church of the community."

Prosperity of the city meant adversity for a church, a neighborhood church, when its fine location was invaded under a new zoning law, by second class houses, resulting in the removal of former members to new and better locations and in the introduction of boarding and rooming houses for transients. The church gradually declined. Why? "An intellectual and religious program made for the old situation must be radically revised in the light of the new."

Again adversity overtook a church established in a Southern city by a Northern colony when its chief benefactor died. "The group found itself unable to continue on the same basis; the adjustments, which went on over an extended period, finally made it necessary to pay less pastoral salary, to take a minister of a different type, and to start on a new program."

Dr. Douglass again gives an illustration of a church whose acme of success was due to a famous preacher and it has been trying for 29 years to "live up to the standard of preaching established in the 'nineties.'" The growth of the city has left this "down town" church in the wholesale and manufacturing neighborhood with which few of the constituency had contact or associations." The membership is now under 500 and the Sabbath School is down to 70 and "there are no special facilities for the children of the tenements or the Italian families living over the lofts where artificial flowers, corsets and patent medicines are made. . . . And this is all that is left of a once great religious force in the community."

"ENERGY RELEASED"

Our text indicates that the city church does not keep step with the city's progress. Favorable environments seem to produce nothing different from the "traditional church." "Some churches are large, others opulent, others progressive in securing the best institutional advantages which can be purchased; but not many are strikingly different."

Often the energy released by prosperity is expended in making the church urban, for a majority are yet new to city life or have not as yet become thoroughly urbanized. Of the minority who are urbanized there are often those who go from church to church becoming "sermon tasters," "music samplers" or are moved with compassion by well advertised charities; and yet some of these do settle down in a regular church life and become a "leaven" for bringing about modifications in that life. To illustrate, the church may be going easily and comfortably along the "even tenor of its way" having a well organized and systematized routine. "The margin of energy then goes into experimental channels, novelties and perhaps luxury" and such churches, "compelled by the urban mood to be on the way to somewhere or other, are at liberty to pick and choose among theories and interests." These tendencies may give a "stamp" to the external characteristics but not necessarily do they control the whole enterprise.

Released energy very frequently expends itself in the acquirement of an eminent preacher. "Here, a man with

something—possibly with much—of the prophetic gift, who can draw a capacity audience for morning and evening services, who is sought for denominational counsel, plagued by the newspapers, pressed by colleges to receive honorary degrees, in some way dwarfs all the other functions of the church. . . . For the present, however, there is enough money, enough interest, and enough popular approval to carry on."

Should the minister be an organizer rather than a preacher he "sets fire to group activities instead of individual thought, and the church becomes known as a church of causes. These causes compel the taking of positions . . . . . eventually there must be the drama of conflict. Such conflict may be the fire which tempers steel, and may fuse the elements into a beautiful whole or melt them into a shapeless mass."

Sometimes the released energy takes a trend toward culture having its outlet in "lectures on the religions of the world. The talk on Mohammedanism is illustrated by tableaux, and the accounts of the Greek civilization need interpretation in the parish house, etc."

The trend is sometimes toward theological questions and the church becomes known as either fundamentalist or modernist.

Again the trend may be toward experiment. This is usually found in churches which are making special effort to reach the community. Beside the regular worship and preaching periods there are aggressive efforts being made to reach and interest the foreign-speaking or other groups in the community. There is one church of only 150 members which "secures sixty per cent more service from each member than is usual in the average city church. Its Sunday school and clubs are really cross-sections of the community. It has equipment, a varied program, especially chosen leadership. The thing it has not is money. . . . The community idea, however, is apparently vital and temporarily, at least, successful."

The preceding churches have been presented as illustrations of the city church's prosperity. The majority are traditional as to form and activities. "The ministries of these prosperous churches—worship, religious instruction, the leadership of the social life of the group, and missions in the sense of raising money to help remote people in need—are worthy and important. By these means religion is handed down from generation to generation. The old fashioned ministries are yet in demand, for human need is the same whether urban or rural.

The great contribution of the church to the city is its power to help all to adjust themselves to the urban life. The stranger, the foreigner, the transient, the rural people may get help and their urbanization under the protection of Christian fellowship. "Many people on many sides of their lives are touched by the church, and in it are welcomed when they return from far wanderings either of the feet or of the spirit."

ADVERSITY

The city church that finds it difficult to increase its membership or to maintain its support financially is often driven to make a careful study of conditions and having found the

reasons for them will seek with exceeding care some method of readjustment or of readaptation to meet the situation. While adversity does not always provoke to new effort and plans yet new plans and effort are very often due to adversity. Being "up against it" may prove a helpful experience. There is more than a grain of truth in the saying, "Necessity is the mother of invention."

The city presses hard upon a great multitude of its people. Especially upon the poor do press the strangeness of the city, its loneliness, its low standards of living with their attendant evils. Dr. Sears in "The Crowded Ways" tells us, "The city affords its weakest groups no choice of living quarters, the worst is their best; no choice in occupation—long hours at monotonous tasks with meager wages under constant threat of unemployment is their portion. It affords them small choice in amusements, and their inherent limitations deny them cultural advantages which the city assuredly does offer. . . . The future of their children hangs over them like a threat, for they know those children will be frightfully handicapped in the competitive race in which they themselves have lost out. What they do not understand is that their own mental and spiritual attitudes are the worst heritage they can leave."

The coming of these classes into any community spell adversity for the more privileged group. Dr. Douglass says that "At any given moment the churches of perhaps a third of the population may be under definite environmental pressure." With this one-third all handicaps are disproportionately large and of different degrees of intensity. The church tries to meet these handicaps in different ways and attitudes.

At the bottom of the scale are the city's poorest churches which reflect their constituency and their environment. Such a church "is little more than a frail human chain linked by habit and the common need of finding religious compensation and release for the ills of life. .. . Nothing exceeds the gallantry of these sheer adventures of faith against the whole world, nor the reality of the salvation it brings to those to whom it is given to receive it."

The Ebenezer Baptist Church was such an adventure. Named after the home church down South by a group of Negroes who had come to a city where every thing was strange, transient and different. "Everything else seems so different that they want the church to feel the same. . . . The other colored churches seem too magnificent and too highly organized." They want the old fashioned songs, the regular services, the prayer meeting, the Daughters of Zion Missionary Society, etc. It costs $32 per capita to supply this desire and this is twice as much as the cost of the average white church.

Another group comes from the South to the city from the mountains. "The religious denomination to which these migrants belong is strongly sectarian and comparatively unknown." In summertime this church worships out in the open. "The members are trying to shut out the city and to feel again the outdoor breath of the mountains."

Efforts less stable than these are undertaken. A prophet with no

means of support or place of meeting will from an improvised pulpit declare the coming of the Kingdom is near at hand. The few followers will prepare robes for the great occasion and do not yield to utter discouragement when the date is postponed.

These poor groups are alike in the fewness of their numbers, their poverty, their need for things not yet attained. Such churches more often die, but should they survive they seldom prosper beyond a store room for a building.

"Stranded churches" are those who have met with adversity through the city's changes but have survived for different reasons. "Sometimes they have been financially endowed on condition of remaining on one spot forever; sometimes they are churches of old people, psychologically unable to change their habits and only sentimentally loyal; always they are cases of arrested development."

One such church was located in a pleasant residential district, was prominent in the city and counted the "best" families among its members. Industry grew, the Polish and Southern European laborers settled near. In one generation the neighborhood became Catholic, in another the congregation moved to a new surburb but the old church remained, "the only one of its denomination in the city and hence tremendously tenacious of life."

A French Protestant church having passed through a similar experience survives "because of the attachment of the old people to the scenes of childhood faith, because of the beauty of the little church, and because of the feeling that the mother tongue is the only natural language of devotion."

"When the surroundings change, all the churches which are historic shrines—the church where Washington worshipped, the site where Patrick Henry stood, Lincoln's pew, the scene of famous gatherings of historic religious utterances—are sure to face problems arising from the challenge of new times and circumstances on the one hand, and the sacredness of the site and the conservatism of human nature on the other." Old North Church of Boston where hung Paul Revere's lights serves as an illustration, for today its membership is but sixty-two and its pastor's salary but $1,600.

Dr. Douglass says, "The common characteristic of these churches of whatever kind is that a tough stratum of institutional stubborness or clannishness, racial or doctrinal or historical, underlies each. The sensitiveness of their present position is somewhat alleviated by the grandeur of their past."

Some churches anticipating the city's change attempt to avoid its effect upon them. The most radical way to avoid the change is to move away, to move with its people which from one view point would indicate that "the church has passed over into one of the more pronounced phases of prosperity. . . . Such migrations have actually taken place by scores in city after city until they have worn trails as plain as trade routes from the worst neighborhoods toward the best. . . .. Such is the church's most frequent way of escape." However, a church need not move to avoid the changes that may have come in its environment but may remain for

"patches of good territory survive in bad environment." One church which decided to remain still kept some of the old members, drew upon the better grade of people yet remaining and upon the young married people who came to live transiently in the neighborhood. That it is selective is shown by the fact it is "an old people's church; the numerous foreign children of the immediate vicinity are scarcely touched."

Another church which decided to remain is located on a property now valued at a million dollars and it "takes in members by the hundreds as the tides of the city's central life surge through its doors; it loses members almost as fast." The rank and file of the membership upon whom the responsibility and support rests are scattered in all of the better residential areas of the city. "The tie which binds these scattered multitudes is the interesting fellowship of the downtown church. . . . Correspondence, printed matter, telephoning and bookkeeping have assumed vast proportions in the cultivation of the far-flung following of such churches, and in the administration of their interests by paid experts. . . . It costs about $60,000 per year to operate this church, and almost an equal amount is raised for benevolences. . . . Cities need such churches at their centers. . . . Such ways of meeting adverse change allow the church to survive and to serve in locations otherwise untenable."

Other churches try to avoid the adversity of the city's change by moving but a short distance from the old location and still depending upon the former parish for members and support. These churches often have no clearly defined permanent program and there is an ebb and flow in their successes.

Yet other churches attempt to avoid the condition which they see is undermining them by "spurts of energy." One church employed a highly paid pastor, increased his calling ability by the gift of an auto, arranged for recreation facilities, organized clubs, named one the Skyrocket Club! Tried to keep up with the neighboring churches. "The church has since died. It enjoyed only the temporary safety of a contortionist indulging in strange antics in order to avert a fall."

Our text gives other instances of effort made to meet the adversity of change. One is "that of building up different constituencies which use the same plant and staff, but have relatively little to do with each other." Another is that of retaining the old location and establishing Branch Churches and Chapels.

Dr. Douglass says, "All such compromises help to save the church as an institution, to maintain the continuity of its traditions, to keep it in funds, and at the same time to reach some of the needs of the changing city."

READAPTATION

About one church in ten in the larger cities is deliberately planning readaptation to the special needs of their present environment.

One church long established resisted the city's change but at last was "compelled through starvation to yield" and rather than die it, through denominational support, became a

city mission. "It became a center of evangelism and community service." It desired to reach organized labor but was repelled. It began some activities that failed because of lack of proper equipment. There remains a membership of about 700, and a Sabbath School of 500 as well as sixteen other organizations. The appeal is made principally to young people and children. The large evening services are held by movies preceded by a sermon bearing upon the same. The same plan is used for the midweek service and practically the entire movie audience is present at the preceding religious services. Now a second denomination is federated with the church and the field has become a special training school for students of a near by theological seminary, four full time workers are employed and the annual budget is about $30,000. After eight years the church feels that the youth and children have been reached but the community itself has not been reached with a sense of responsibility for its support.

Another illustration is that of a down town church which has so adapted its program that the new activities overshadow the institution until it scarcely seems like a church. The membership of nearly 1,500 is from old, remote families and from the intensely cultivated neighborhood. The church has become "the host to all kinds of community organizations and people whose work it facilitates and guides without conducting it directly." (See text)

Dr. Douglass gives an illustration where a group "born to adversity" rises above it and using it enters "prosperity." Foreign-born groups and Negroes afford examples. In a Negro community where there is not wealth but comfort "the church embodies the qualities of beauty, dignity and simplicity. Its vested choir sings the best of modern music and at the same time keeps sensitive pride in the race's own spirituals. The church is strongly developed on the instructional side, with up-to-date religious education under professional leadership and the character-forming activities of manual arts broadly carried out etc." . . . In short the church has identified itself with the Negro community in all directions.

All these activities were developed and made successful by people of moderate means under exceptional leadership. The institutional activities are now managed by a joint board of colored and white citizens. In conclusion our text says that the story of the church in adversity begins with churches born to poverty yet which cling to life. Then follows the church which resists the inevitable change that must be met through the city's own changes. Then follow the churches that try in some way to avoid the adversity wrought by the city's change. And then come those churches that deliberately try to adapt themselves to the changed environment. "The city is testing and to a considerable extent is remaking the church through the adversity it has brought upon it. The modification which the church is undergoing is still partially confined within narrow limits, and may be so confined for a long time. But the tendency is established."

The writer of the Manual for The City's Church makes these comments

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upon the death and life of some churches:

Post mortem examinations are one way of learning how to prevent disease. The passing of some churches is a real tragedy which could have been prevented by a united Protestantism. They suffered from pernicious anemia, and needed transfusion of blood from healthy churches. Some churches have died of gout —too much prosperity. Others have died as a result of unnecessary operations—church splits. Others have died after an ill-advised marriage—too hasty union. Some have died from heart failure—their one big minister died and the whole body collapsed with him. Some have died from softening of the brain and emotional vagaries, and some from delirium tremens—as a result of too stimulating a diet of crazy ideas. Others just died a natural death—some in infancy, some in old age. They had run their course to the end. There are many more churches that ought to be dead. This study not only raises the problem of how to keep a church alive in the city, but also how some churches can be killed. There seems to be no way of painlessly exterminating a useless church, for the simple reason that those who are in it never think it is useless."

This leads us to remember that while the machinery of the church is important yet it is not the *cause* of the yield. "A man casts seed into the earth. The seed springs up, he knows not how. He can, however, learn some of the conditions under which it will and will not spring up, and much about the limits within which his own efforts can helpfully affect the process, if he will patiently observe the facts and reflect upon them."

PROGRAM SUGGESTIONS

Assign the different churches used as illustrations to different members of the society and let discussions be provoked by the question "Of which church would you wish to be a member?" and "Of which church would you wish to be pastor, if you were a minister?"

A CITY MAP

On the blackboard, draw a rough map to represent a typical city. It should include such main features as "The River", "The Railroad Tracks", "Main Street", "Pleasant Avenue", "Chesterfield Boulevard", and "Llewellyn Park". Arrange these sections as you think they are likely to lie on the map of a typical city. Now indicate the location of "The Mill District", "The Business District", "Little Italy", "Middle Class Homes", "Snob Hill", "The Great White Way", and at least one "Fashionable Surburb".

Call attention to your city map on the blackboard. You might better draw it while discussing the way in which the city grows—first the river (why are cities built on waterways?), then the railroad tracks, then "Main Street", etc. Show how, as business and industry come in, the better residences push out while "Snob Hill" moves further uptown and becomes "Llewellyn Park"—a highly restricted and exclusive community of homes of the rich and the prosperous. What is happening meanwhile to the "areas of deterioration"? —From *Suggestions to Leaders of The Crowded Ways.*

The Present Child-Labor Situation in the United States

By Mrs. Albert Gordon, Youngstown, Ohio

CHILD-LABOR has been well defined as "the work of children that interferes with physical development, education, and opportunities for recreation, which children require. It is the working of children at unfit ages, or unreasonable hours or under unhealthful conditions." It is that form of child labor which interferes with proper growth, development, and schooling.

During recent years much has been accomplished to improve child-labor conditions in the United States, but much yet remains to be done, especially in a constructive way. No longer do we have the picture of long lines of young children slipping out from their homes at early dawn and making their way to work at mines, mills and factories. No longer do young boys spend their days in dark mines, nor swelter beside the "glory hole" in the blow rooms of glass factories.

That legislation in behalf of the working children has accomplished much in recent years is shown by a paragraph quoted from *Harper's Magazine* for November 1929, in an article on the recent strike at Gastonia, North Carolina. "He (a strike leader) is thirty-seven, and has worked twenty-nine years in the mill. He began to work in the mill in 1900 when he was eight years old, and did not make a penny his first month.

CHILD LABOR MAKING ARTIFICIAL FLOWERS

Later he got seventeen cents a week. When he made a quarter a day he thought he was running into money."

PROGRESS

The year 1929 marks the 25th anniversary of the organization of the National Child Labor Committee, the first meeting having been held in New York City in April, 1904. This Committee from its inception has been a strong force in behalf of laboring children, a helpful aid to other agencies working for their welfare. A few figures cited will show the remarkable progress made within the twenty-five years. The census of 1900 showed 1,750,178 children of 10 to 15 years in gainful employment. The then existing laws were inadequate and none reached the present standard. Some states had no age limit; others the 10, 12, and 13 year limit, though 14 was gaining ground. Compulsory school attendance laws were non-existent in 14 states. In many others, the age limit was 12 or 13 years, with but two or three months of school required.

Today every state has some kind of a law with a 14 year limit for entering industry, at least during school hours, and a few reach the 15 or 16 years limit. All states regulate hours of work, the large majority having an 8-hour-day for children under 16. Restriction of night work is almost universal with a 6 p.m. or a 7 p.m. rule as the closing time. Great progress has been made in educational and health requirements. Thirty-one states require the completion of at least the sixth grade before a child of 14 can leave school for work, and in 27 states the requirement is the eighth grade. Progress is shown also by the number of children at work. Between 1900 and 1920 the percentage of children from 10 to 15 in gainful employment dropped from 18.2 per cent to 8.5 per cent. Doubtless when the next Federal census is taken in 1930 a much greater decrease will be shown.

In the absence of a federal child-labor law it is difficult to present adequately the present child-labor situation, state laws differing widely in uniformity. That more uniform legislation is needed is shown by the following striking facts: In 13 states children of 14 may leave school regardless of grade; in 15 states children under 15 may go to work without presenting evidence of physical fitness; in 11 states children under 16 may work from 9 to 11 hours a day; in 31 states children of 14 may work on scaffolding; in 24 states children of 14 may work around explosives; in 28 states children of 14 may work on railroads; in 21 states children of 14 may run elevators; in 15 states children of 14 may clean machinery in motion; in 27 states there is no law regulating the employment of children in newspaper selling and other street trades.

VIOLATION OF LAWS

Notwithstanding beneficial legislation, vigilance is required as evidenced by a number of violations even in states well up to standard. See *The American Child,* October 1929. Boys of 13 and girls of 15 were found working in elevators until midnight; a boy of 13 operating a freight elevator in Massachusetts; young girls of 15 going on a strike in a Minnesota cannery; children under 14 working in a New Hampshire shirt factory; a

7-year-old boy in New York hired out to beggars; an 11-year-old boy killed while working on a truck in the early morning in New York State; a 15-year-old girl in Kansas working after midnight in a "hot-dog" stand in a questionable neighborhood; a 4-year-old boy appearing repeatedly on the stage in Chicago and in Buffalo;—notices of all these and other violations appearing in our newspapers within the last few months. Violations regarding night work and long working hours are frequently reported. These show the need of constant vigilance and the strengthening of legislative regulations.

THESE EIGHT AND TEN YEAR-OLD CHILDREN WORK ON A BEET FARM

Two classes of juvenile workers have very inadequate protection by law in the majority of states,—the children in street trades or newpaper selling, and those under the field "bosses" in the large beet, onion, tobacco, or cotton fields, or in the vast truck gardens where the migratory workers "go from peas and tomatoes to berries" through the round of various poducts under the "row boss" or "padrone." Gangs of children crawling along pullling out weeds from long rows of young plants, working from 12 to 14 hours a day under the watchful eye of a foreman, many of them returning at night to sleep in a shed, is very different from children working at wholesome tasks around the home, the farm, and the garden, in the open air and sunshine. The problem of the migratory working children is hard to solve by state law because of the claim of non-residence. It is hoped that the Conference on Migratory Workers to be held in Baltimore, January 20, 1930, will be helpful in presenting some methods toward solution.

It has been difficult to reach by law the street trading or newspaper

selling by children, for in the eyes of the law, the newsboy is regarded as a "merchant," not as "employed," *employing* being construed as the purchasing of one person's services by another. However, twenty-one states have passed laws regulating street trades. The danger, both morally and physically, to young boys in continuing in this form of labor beyond their strength, in all kinds of weather, at all hours of the day,—at times early in the morning or late into the night,—is being more fully realized.

NEW PROBLEMS

In considering future efforts in promoting the best interests of the child workers of the nation, many problems arise, especially those affecting the older ones, those over fourteen.

Up to what age can hours, and also night work be regulated? Should education through continuation schools be continued after employment? How to minimize hardships which restrictive legislation inevitably works in individual cases? How to insure safe working conditions? How to provide for our growing boys and girls the necessary discipline of real work, which is constantly becoming less available because of our complex way of living with its many labor-saving devices? How to keep these active young people busy, which, in a simpler economic order, was a simpler problem? How to protect our children from exploitation in modern industry, and still give them the valuable and needed discipline of work and responsibility? How to keep them from idleness and over-protection which inevitably tends to irresponsibility, weakness, and crime? These and many other questions will arise for solution. A thoughtful welfare worker has well said, "These constructive problems concern us now, more perplexing and more challenging than the old time child-labor problems which were largely prohibitive."

In the face of all these problems, it is encouraging to read the following words from the address of Prof. Frank Graham of the faculty of the University of North Carolina, which was delivered at the Conference of Social Workers held in Raleigh last March, over which he presided: "The teachings of Jesus rise above all the noise and confusion of our times to exalt the life of a child as He leads us to the truth that we cannot build up a civilization and tear down the personality of one of the least of these, our brethren."

Miss Edith M. Gates of New York, National Director of Health Education for the Y. W. C. A., has become a member of the Sub-Committee on Physical Education and Recreation of President Hoover's White House Conference. She was one of the committee who met in Washington recently to formulate plans of work. The conference is a working one for a year's study of the problems of health and protection of children up to 18 years of age. At Mr. Hoover's request it will include care of dependent children, clinics for children, teaching of health in schools, playgrounds and recreation, child labor and other allied subjects.

The Churches' Part in the Child Welfare Movement

A Campaign for More Children in the Sabbath School

By William T. Ellis, Swarthmore, Pa.

PRESIDENT HOOVER has struck at the root of all national and social problems by appointing an extraordinary Child Welfare Commission. He perceives—as does everybody else who gives thought to the subject—that the most important concern of any nation is the well-being of its youth. The health, the intelligence and the moral ideals of the country's boys and girls are obviously of first importance; as the President said, "the greatest asset of a race is its children." Here is one major public issue upon which the minds of all the people are united, and their hearts warm.

This call from the White House should resound in the deepest consciousness of the Church, as a summons to special activity in her own field of work for childhood and youth, which is the Sabbath School. Naturally, the new Child Welfare Commission cannot deal with the religious training of young people, and so will leave this most important phase of the problem outside of its scope. But parallel activity by the Churches, stimulated by public interest in the national movement, is opportune and proper. All the considerations which weigh with the President's commission apply, with added force, to the Christian agencies of child nurture.

Here we have a clear challenge to revivify and enlarge the Sabbath School. Only about half of the children who are the natural field of the Protestant Sabbath Schools are at present enrolled. First and plainest of all the activities indicated for the churches by this new national enterprise is to get the boys and girls into the Sabbath School. Other steps will logically follow—we may trust the brains and devotion and resourcefulness of the Sabbath School teachers and officers themselves to see to these—but, first and fundamentally, get the boys and girls into the Sabbath School.

As a general statement, the situation calls for a doubling of every school's present enrollment. Also the formation of many new rural schools will be necessary. And an enlarged personnel of workers is required. All of these ends are attainable if once the churches give themselves to the appealing and congenial task of getting every last boy and girl into the Sabbath School.

Here is a slogan for all of the denominations, and for all of the individual congregations—"A doubled Sabbath School membership within five years!" Each communion may make its own plans, and every Sabbath School association or Council may swing into support by its own methods; but all should concentrate upon the one simple, central aim of securing the attendance at Sabbath School of all the youth of the land. Preliminary censuses of child population and church relationship will stimulate interest.

A MOVEMENT WITHOUT MONEY

Something must be done, and done quickly and with vigor. Protestants, Roman Catholics and Jews are alike concerned in the nation's present failure to give religious training to childhood and youth.

If any real Child Welfare work is to be done by President Hoover's Commission on Child Welfare it must be undergirt by the work of the churches in planting moral and religious standards and impulses in the life of childhood.

There is no division of opinion anywhere upon the fundamental importance of giving every child a fair chance to know the clear teachings of Scripture upon character and conduct. Any nation, community or church that neglects the spiritual culture of its boys and girls is manifestly failing in a primary responsibility.

In our new zest to "do something about it", the old American bogy of organization at once arises. In one case, a new society has been proposed and a financial budget called for, to carry on an intensive activity for the promotion of an increase of attendance upon the Sunday School.

May it not be said, blunty and even indiscreetly, that this is one movement which should march without the shackles of over-organization or the load of money-raising? Not a man or woman anywhere should get a salaried job out of this effort to do with increased efficiency the Church's basic work. There is no necessity for new literature, or any other expense, except as legitimately provided by the local Sabbath school, church and denomination. If the task of recruiting the Sabbath schools to full strength cannot be done by the voluntary efforts of concerned Christians, it cannot be done at all.

Here is a situation that makes its appeal to every normal Christian, and to every normal parent. It must be remedied by local action. In every neighborhood there are children who receive no religious instruction: in the nation as a whole, their number exceeds the total of those already enrolled in Sabbath schools. Obviously the indicated procedure is for the absentees to be found and brought in, mostly by other girls and boys, incited by their teachers, parents and pastors. The methods may be as varied as the ingenuity of concerned Christians can suggest, but the one objective is to get the boys and girls into the Sabbath School.

Of course, the effect upon every church will be vitalizing, even to the point of raising acute problems, such as those of additional teachers and accommodations. These problems should not be allowed to obscure the primary purpose, which is to bring young people into the Sabbath School, and within the influence of the teaching of the Bible.

Any kind of Sabbath School, staffed by Christians who love children, love the Bible and love God, is able to do the task. It may be a one-roomed school at a rural cross-roads, or a modern religious education building in a city; it may use the Uniform Lessons or one of the many Graded Courses; it may meet in the morning, or it may meet in the afternoon. It may utilize promotional prizes, or class banners, individual badges, or what not. All of these matters are incidental: the one immediate aim is

to secure one hundred per cent of possible attendance. A quest for boys and girls will stimulate vitality and increase efficiency. It will quicken the adult classes and the cradle roll. It will react upon family life and intensify parental responsibility.

In Richmond, Va., in Grace Covenant Presbyterian Church, many of the members have recently subscribed to what they call a standard of "Accredited Christian Homes." The conditions to be met are:

(1) Family Worship regularly maintained.

(2) Parents assisting children in the study of Sabbath School Lessons.

(3) At least one parent must accompany children to Sabbath School.

(4) At least one parent must accompany children to at least one church service on Sabbath.

"Accredited Christian Homes" are likely to become widespread. The plan definitely promotes the project of enlarging, stabilizing and vitalizing the Sabbath School, all in order that the entire youth of the nation may be brought under the influence of religion.

The First Women's Missionary Society in the Northwest Territory

Constitution and Minutes of Massies Creek Female Society, Organized October 6, 1817.

REPRINTED FROM THE WOMENS MISSIONARY MAGAZINE, DECEMBER 1904.

SEVERAL persons having taken into consideration the propriety of forming a female society for the purpose of raising contributions to promote the general interest of religion, a meeting was held in the Academy at Xenia on Monday, the 6th of October, 1817.

The meeting was opened with prayer by the Rev. Robert Armstrong. A constitution with a preamble was submitted to the consideration of the meeting and unanimously adopted. This constitution with the preamble (inserted) was signed by fifty-eight persons, or by the hand of another at their request. The respective contributions of individuals are annexed to their names, the amount of the whole being twenty dollars, fifteen dollars and fifty cents of which was paid.

The following persons were chosen officers: President, Mrs. Nancy Armstrong; Treasurer, Mrs. Tamer Galloway; Secretary, Mary Sterrett, Jr.

The amount of the contributions paid down was deposited in the hands of the Treasurer. The next meeting to be held at Massies Creek meeting-house on the first Monday in January next at 12 o'clock. Closed with prayer.

CONSTITUTION OF THE FEMALE SOCIETY OF MASSIES CREEK

Convinced of the importance of a gospel ministry for the promoting of piety and the interest of the Kingdom of God in the world, and desirous that

this blessing be more extensively enjoyed and continued in succession, we agree to form ourselves into a society to be called "The Female Society of Massies Creek," of which the object shall be to assist in raising funds for bearing the expenses of missionaries from Scotland, or for supporting young men who are candidates for the ministry at a theological seminary in our own country. To direct our operations in order to the accomplishment of this object we adopt the following constitution:

Article 1. That the funds of this society shall be applied by the agency, or with the concurrence of the Associate Synod of North America, either (as we may resolve from time to time) for defraying the expenses of missions from the General Associate Synod in Scotland to the United States of North America, or for supporting young men of talent and piety who may need assistance while they attend a theological seminary with a view to the holy ministry.

Article 2. That agreeable to the name of this society it shall be composed exclusively of females. Others, however, may attend either occasionally or statedly at the desire of the society.

Article 3. That none shall be admitted regular members of this society who shall not pay into the treasury at least twelve and a half cents at every regular meeting. Subscriptions shall be taken and donations thankfully received not only from members, but from all who may be willing to contribute to this work.

Article 4. The officers of this society shall be a President, Secretary and Treasurer, who shall be competent to transact all the business of the society in the interval of their meetings. All these officers shall be chosen annually.

Article 5. This society shall meet at such place as a majority shall appoint on the first Mondays of October, January, April and July, when such exercises shall be engaged in as may be agreed upon.

Article 6. It shall be the duty of the President (or some other at her request) to commence and close every meeting of the society with prayer. She shall also open a correspondence with such other institutions of a similar nature as she shall think proper and lay before the society at their different meetings such official communications as she may have sent and received. She shall at all times (or in her absence one appointed for the present meeting) preside in the society and regulate all matters during the meeting.

Article 7. That it shall be the duty of the Secretary to keep an exact account of all moneys paid into the treasury and record proceedings of the society or communications as the society shall direct.

Article 8. It shall be the duty of the Treasurer to receive all moneys paid into the society and exhibit a report of the funds at every meeting.

Article 9. The funds which shall be raised, whether from members or otherwise, shall as often and at such times as the society shall determine, be placed in the hands of one in whom confidence may be had who shall give a receipt for the same to the Treasurer of the society and shall faithfully expend it in such manner as the society shall direct.

Names of the women who signed the constitution and the amount they subscribed:

Nancy Armstrong	$1.50
Tamer Galloway	1.00
Jane Knox	.50
Elizabeth Turnbull	.50
Elizabeth Laughead, Jr.	.50
Anne Lowry	.50
Rebekah Lowry	.50
Jane Lowry	.50
Jane Sloan	.25
Anne Cryswell	.12½
Sarah McCoy, Sr.	.12½
Sarah McCoy, Jr.	.12½
Mary McCoy, Jr.	.12½
Abigail McCoy	.12½
Elizabeth Andrew	.25
Jane Moody	.25
Jane McFarland	.25
Mary Paris	.25
Mary Moore	.15
Anne Fleming	.25
Elizabeth Currie	.25
Jane Pollock	.25
Mary Pollock	.25
Jane Pollock	.12½
Katherine Galloway	.50
Martha Galloway	.50
Margaret Teas	.25
Jane Anderson	.25
Martha Junkin	.50
Nancy Boyd	.12½
Eliza Irvin	.50
Mary Ann Irvin	.50
Margaret Irvin	.50
Martha Cannon	.25
Mary Sterrett	.50
Mary Sterrett	.50
Jane Gregg	.25
Sarah Millar	.12½
Martha Millar	.12½
Elizabeth Laughead, Jr.	.25
Nancy McCoy	.25
Margaret Paxton	.25
Alice Goe	.25
Martha Gibson	.25
Margaret Gibson	.25
Katherine Kyle, Jr.	.50
Anne Galloway	1.00
Lily Simson	.25
Betsey Chambers	.12½
Charlotte Williams	.12½
Anne Sterret	1.00
Janet Dean	.12½
Katherine Morrow	.12½
Mary Winter	.12½
Eliza Laughead	.25
Martha Neely	.25
Jane Turner	.25
Betsey Gibson	.25

Margaret Bouls sent 25 cents as a donation some time after the meeting of the society.

Dear Readers of The Womens Missionary Magazine:

Through the columns of our church periodicals I have learned of the contemplated celebration of the fifty years of foreign missions by our church in Egypt and India. Having access to the records of the Massies Creek congregation and the Secretary's book of this early "Female Missionary Society," I considered it a suitable time to give the above church history to your readers, a *fac simile* of the record kept.

Massies Creek congregation was organized in 1804 a few months prior to the organization of Sugarcreek (which congregation observed its Centennial a few weeks since).

The first church at Massies Creek was a log house with earthen floor. The seats circled about a huge pile of stones that held the fire and above this in the roof was a large hole for smoke to escape. This description of the pioneers' accommodations for public worship has been given to suc-

ceeding generations with veneration and love that has inspired reverence as well as entertained the listeners. In 1817 a stone church was built.

These early settlers had very few conveniences, yet notice their aggressiveness. The subscribers to the above constitution made membership of *some importance* and the object for which they were organized unquestionable in its claims. Surely we dare not question the self denial required to meet on *Monday* at the *noon* hour.

By reading the names we must infer that the fifty-eight charter members included *all* the senior and junior women of that congregation! What a lesson to the church eighty-eight years after. If the same proportion of membership of women in our churches today were interested in giving the Gospel, and would subscribe to a constitution like the above what would be the results to missions? Fifty cents a year was the minimum, many exceeded that sum. Ask any pioneer what that meant to the women *eighty-eight* years ago. Even those unable to write their own names found their names written in this book.

All of this emphasizes that this was a remarkable "Female Missionary Society." The requirements of "piety and talents" as necessary qualifications for candidates to ministry, while perhaps not wholly observed, yet was a restraint upon a careless election to this important calling.

The record book gives the address of David Hogen, Market Street, Philadelphia, Pa., as "maker."

The writing in this substantially bound blank book is excellent and the good ink is witnessed in the well preserved writing.

Alice Laughead Dorne.
Cleveland, Ohio.

THE JOY OF SERVICE

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells,
The Book of Life the shining record tells;
The love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served by every sense
Of service which thou renderest.

—Browning.

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

"AND DO YOU TEACH NOTHING BUT THE BIBLE?"

By Miss Sara B. Meloy, Tanta, Egypt

In conversation with a tourist friend last winter I was telling her about the work in the Girls' Boarding School in Tanta. Realizing from her question "And do you teach nothing but the Bible"? that she had a very hazy idea about our work, I attempted to explain something about the educational program in our mission schools.

Readers of *The Womens Missionary Magazine,* I am sure, have a better understanding of our school work and know that while Bible has a very important place in our daily school program, along with it are courses in arithmetic, geography, history, physiology, English and Arabic, grammar, domestic science, sewing, etc. The standards of the educational work in our mission schools are high, and improvements are constantly sought. Our girls' schools follow a uniform course of study and uniform examinations prepared by a special committee are taken by the girls. We feel especially happy and thankful that the results of this year's examinations showed that our school in Tanta had taken first rank.

A good deal has been written about the Mary Clokey Porter Girls' Boarding School and we have now had the privilege of working two years in this splendid building. We feel that there are many reasons for thanksgiving in our work. Our enrollment this past year showed a splendid increase over that of the preceding year and of our 250 pupils, 50% of them were Moslems. Of our more than fifty boarders, 50% also were Moslems. We feel that it is a privilege to have these children in our school, receiving daily instruction from the Word of God and seeing demonstrations of Christian principles and Christian living.

Not a few of our Mohammedan patrons who bring their girls to us, say they do so because our moral training is so much better than the government schools can give. Not a few of them say that they do not want their girls to be taught to pray, and not a few of them say that they do not want their girls to study the Bible. However, they all know what the American Mission Schools in Egypt stand for and many seem willing to run the risk of putting their girls under our care.

There came to our school last year five sisters from a prominent Moslem family in Tanta. The father was unwilling to buy a Bible for the oldest girl and we did not insist that he should. However, she did remain with her class during the Bible hour and the teacher wisely paid no attention to her. In a short time she had become greatly interested in the lessons and wanted to ask and answer questions. In the final examination, two younger sisters passed the best examination in Bible in a class of thirty.

There is opposition to our teaching of the Bible and girls are often withdrawn because of it. I feel that in these days when there is no little agitation against Christianity in this country that we especially need to pray that great opposition will not be raised against our school work and that the Mohammedan girls will not be withdrawn from our schools. Will you not join with us in remembering the important work that our schools are trying to accomplish and pray that this may be used mightily of God to the bringing of Christ to those who know Him not?

VILLAGE VISITING

By Mrs. Lyda M. Thompson

Perhaps you would like to visit one of the many villages with me near Assiut where the people know little or nothing of the way of life. Women by the hundreds know nothing of that way. Even where there are nominal Christians, most of them know no more of Christ than their Moslem neighbors.

Each Sabbath morning when possible the Ford carries five or six persons out to a little group of five villages, leaving one here and another there to give Christ's message. Students and missionaries go out in this way. Now and then one or two ladies take the place of students. The women usually hold meetings only for women, though quite often boys and an occasional man stop to listen.

For the past three years we have been visiting these villages. They are situated with reference to one another in a semi-circle. Our first visit to one of these villages was quite interesting. The entire group of workers visited the village together. They did not know a soul in the place to which they were going. On entering the edge of the village, men were conspicious for their absence. Three or four women indicated their willingness to hear. A Psalm was sung out under the shade of some palm trees.

Those who were near, or who were passing stopped to listen. Imagine the surprise of the evangelistic band when one of the women in the crowd recited John 3:16. Where had she learned it? Later it was discovered that many years before she had lived in a town many miles away where there is a Protestant Church, and where she learned some Scripture verses.

Occasionally a Moslem woman comes into the crowd. One day, during my second visit to this village, I tried to show the Coptic women that the Moslems needed the Gospel as well as they. After the meeting with nominal Christians, I told them I wanted to go to a Moslem home. They urged me not to go, but finally a few of them agreed to go with me. At the suggestion of one of the Christian women, I read John 4, and prayed with them. My women companions told the Moslem woman that I came to teach them, and that I wanted to visit her. She said, "You are very fortunate to have one to teach you." Then turning to me she said, "You must come to me every week." But I did not get back there again for five months. My attention was turned to a little girl standing beside me and I asked what was the matter with her. I found she had small-pox. We went on with our meeting. None of us took the dread disease.

On another trip I had planned to visit the women in what we shall call village No. 5. Stopping at No. 3 to leave a student, some Moslem women by the roadside noticed a woman in the Ford and begged that she stop and teach them. Their entreaties were so earnest that it was impossible to deny their request. An hour and a half was spent with them telling them a little of what God in Christ has done and is willing to do for them. Near the close of this talk a new-comer happened along. One of my previous listeners spoke up and said, "Tell her what you told us." So I tried to tell her briefly what was said to the group.

As I started to the road to wait for the Ford, a woman in a grieved voice came to me and said, "I didn't hear, I was in the house." There was only a brief time to tell her of sin and the Power that can cleanse. When I had finished speaking with the woman, I discovered that several men had also been listening. One man who could read was given a Gospel portion and was urged to read it to others.

These are but a few of those who are waiting to be taught. Ignorant! Yes. Sometimes we think it scarcely worth while, but the Holy Spirit can teach them and interpret to them the Word. They need our prayers, your prayers.

SUDAN

Mrs. R. F. Shields, Editor

SEE-NA-MA*

By Miss Mary Jane McKnight
Khartum North, Sudan

Wouldn't you like to come to our Monday afternoon meeting for the native women and the little girls? Foreign women, even Egyptians, are not encouraged to come for we aim to make the Sudanese women feel it is their meeting. However, they would be glad to have you look on.

You will find two big mats on the porch floor and on them five or six frames like quilting frames but only about a yard square standing on legs about eighteen inches high. In each one is tightly stretched a piece of unbleached muslin on which there are bits of bright colored embroidery done at previous meetings. About four o'clock the girls begin to arrive through the side door which has been left open for that purpose. I will not attempt introductions for there are few of them that I can name although I recognize most of the faces. But when I tell them you are an American lady come to see they will be so interested and some will be sure to say "Ahlan wa sahlan," which is used as we would say "welcome."

You will perhaps notice first that there are many degrees of cleanliness from the spotless white voile wrapper of some of the older girls and the blue ones that are just clean to some you can tell were once white or blue, and the little dresses or yard or so of cloth thrown over the head and shoulders of some of the little girls of which you can scarcely tell the original color.

The teacher comes at four o'clock and I give her the thread and needles and scissors (one or two pairs only) and work begins. Four girls sit on the floor at each frame with six at each of the larger ones. There are some you will recognize are not beginners for they go ahead but others wait for the teacher to start them and the process of working out their own patterns begins. The threads of the muslin must be counted for every stitch must be over four threads up or down or forward. One hand on top sends the needle down and the other sends it back headfirst.

Their teacher is one of the young women we teach in the homes. She has been a widow about five years and our pupil nearly as long, getting her one lesson a week. She has done well in her reading and not so badly in writing but best of all she has accepted the Truth as she has found it in the Word. She is reading the Gospel of John. She has read Matthew and Mark. Last year she asked to be taught to pray as we do and often comes in for our morning prayers. I am sure when you see the difference between her face and the others you will agree with me that money and time that have made it possible for Bakheita to have the Truth have been well spent.

But this is only one class. There are eight or ten girls who are learning to crochet.

And the biggest class of all is the little girls. We refuse to give girls under twelve a place at the embroidery so there are usually about twenty-five ranging from four years to twelve. A slope cannot be watered here so our lawn had to be terraced into two level spots. The ridge, however, is only about a foot high and makes an excellent seat. The children are lined up and one of the teachers tries to keep them quiet while she teaches them a song and tells them a Bible story illustrated with the Primary Picture Roll. Then she plays with them, and how they enjoy it! This teacher is a young girl who enters most heartily into the games.

(*) In all countries outside of the United States the movies are termed Cinema.

Perhaps you have heard that one afternoon when we tried to get them to stop and sit down and have tea one little girl said "In our village there is tea but there is no play."

When it gets too dark to sew we put aside the frames and gather up the crochet then bring on the tea. It is their choice of refreshments. Tea made rather strong and very sweet, with a bit of mint and served in a little glass two of which make just about a cup. But to be really polite you must refill at least once. We use an oke, or two and three quarters pounds, of sugar every week for the tea. We usually serve a few pieces of hard candy or dates after the tea, not before lest from the sweetness of the candy the tea seems not so sweet and be condemned as "unflavored." Refreshments cost from fifty to seventy-five cents a week.

Just as soon as it is dark enough all the girls big and little are gathered on the mats on the porch and a Bible story is told and illustrated by the little Sabbath School picture cards projected by a radiopticon. We are grateful to friends who have from time to time sent us pictures until we are now able to illustrate fairly well most of the Old Testament stories and many scenes from the Life of Christ. The picture time is always called "See-Na-Ma." One of the teachers leads in prayer and so closes the meeting.

They file out, everyone even including the smallest tot on the hips of older sisters attempting to shake hands with the Sitt at one time and many a little black jaw will be stretched out to the visitor with a flashing smile. We have had as many as seventy but I suppose fifty-five is the average.

How much they carry away with them of the Bible stories is hard to tell but I am sure this meeting has done as much as anything else to break down the prejudice of these people in the poorer but more fanatical homes in the village to the North of us. The larger percentage of those who come to our meeting is from these people for they are not secluded as are the girls in homes of better circumstances. Several of them had asked for reading lessons but so many of the homes in those villages have questionable repute that I could not send a teacher unless I could send two. I finally announced to them that I would teach those who would come to me on Saturday morning with fifteen cents for a primer. I expected two or three but I have a class of ten and nearly all have paid for their books. The people of their village would not receive the missionary and Bible teacher at all ten years ago.

I am sure if you could also get a glimpse of the homes from which these girls come and realize how many others there are throughout the Sudan you would continue to pray the Lord of the Harvest to send forth laborers into His Harvest. We have prayed through the years for open doors and far more are open now than we are able to enter. Both native teachers and missionaries are needed as well as equipment. We have been asking for four years for a school to train teachers for work among the women in the homes but so far the Board has not been able to grant it. As you pray for the Sudan will you not pray that opportunities may be given the women and girls to learn and we know "His word will not return void."

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

IN THE NEW ABYSSINIA

By Mrs. Fred Russell
Addis Ababa, Abyssinia

There is a community in Abyssinia where the people have heard that some miles away is a group of white men, doing marvelous things. Sick are healed, all who come are taught about Jesus, the Son of God, there are schools for boys and girls. Indeed two boys have come back to the village able to read in a wonderful Book in their very own "mouth" easily understood by all, about God and His works and doings. At the school the boys have had to pay for their books and for their clothes, they have had to till the soil to raise food for the school boys to eat. Now there are many smaller children who cannot be allowed to go away to live in this school but their parents are eager for them to learn to read for more and more all through the country someone is present who can read and the desire is kindled. A petition is brought to the big school for a teacher for this village and to the great joy of all one of the oldest, best schooled boys is sent to live in the village and teach all the children. Twice a week comes the white man, or lady, to oversee the teaching and who gathers all together to listen to the strange story of a Son of God, who loves all of them. Always they have known there was a God, maker of all things, sender of terrible storms, destroying lightning, evil spirits, all the terrible things over which man has no control. But a God of love—no one ever heard of that, always they were giving sacrifices to appease His anger and avert the disaster that this terrible God would send upon them. Now they hear that God hates only sin, that He loves them each one, so much that He sent His Son Jesus to die for them. Indeed it is a wonderful thing and many believe and some try to truly follow the new Way.

There is also in this place where white people heal the sick, teach children, preach of Jesus a greater miracle than one has ever heard of. A blind man can read with his fingers! That blind man spends all his time telling others about God and His love and is teaching some other blind men to read; now three can read. Their fingers tell them this Book in their own "mouth" easy to be understood by all!

There is a school where girls may go to learn; their lessons are in the same house with the boys but after lessons—then they must care for their own house, bring water, gather wood, make their food, all as though they were at home, yet not the same. There is someone to teach them how much better it is to have all things clean, to teach them that sunshine will keep away sickness, if it is coaxed into the house through windows, instead of shut out as in their own houses, someone to show them how they can have a clean bed instead of flea-filled skins to sleep on. Many new things but all within their reach by effort on their own part.

If there is one prayer constantly in the hearts of the missionaries more than "Help them to believe on Christ" it is that they may be helped to meet their own problems in strength and common sense. Change is coming quickly to this land and it must be met. To prepare them to meet it and take what is best out of the new—that is the task of the Mission.

A PROGRESSIVE RULER

One of the fine factors about the changing times in this land is the splendid attitude of the ruler, His Imperial Highness, Ras Tafari. All the printing is done at his expense and under his supervision, a very good weekly called "Peace and Light" is published, full of helpful and good material, as well as news of

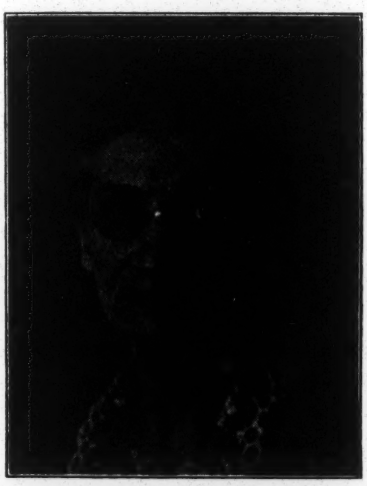
national interest. Text books, pamphlets, etc. are published by him for the Missions and their schools, as well as his own school. There is a school maintained for children of freed slaves, and poor or parentless children, and two or three government schools. Reading is becoming more and more common and it is a fine thing to have the missions, Bible Society, and H. I. H. in complete control of the material that may be obtained to read.

"DOCTOR OF GOLD"

Dr. Martin, Hakeem Werkena, (Doctor of gold) as he is called by his own people is an Abyssinian with a degree from one of England's best Universities, and he is Minister of education. His son, a Cambridge graduate has come home this past year and he is actively in charge of the school which H. I. H. maintains with an excellent group of instructors. Dr. Martin's three daughters, the two sons and one daughter of the Minister of Foreign Affairs and the eldest daughter of His Highness are all at school in England. The task and opportunity of helping Abyssinia to meet her future lies largely in the hands of Christian Missions, it is a day when we need to go boldly forward and take up the new posts that are freely offered to us throughout the land by officials who either see the good work of the mission in other places or else see the need of education and other help that we can offer. These without Christianity are useless and the mission is the only organization that offers them hand in hand. How we long to be of greater assistance in this great task of helping these people through to the birth of a New Abyssinia.

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.



MISS ROSA McCULLOUGH
Whose Fiftieth Anniversary in India was celebrated at the Annual Meeting.

THE ANNUAL MISSION MEETING

The Business Meetings

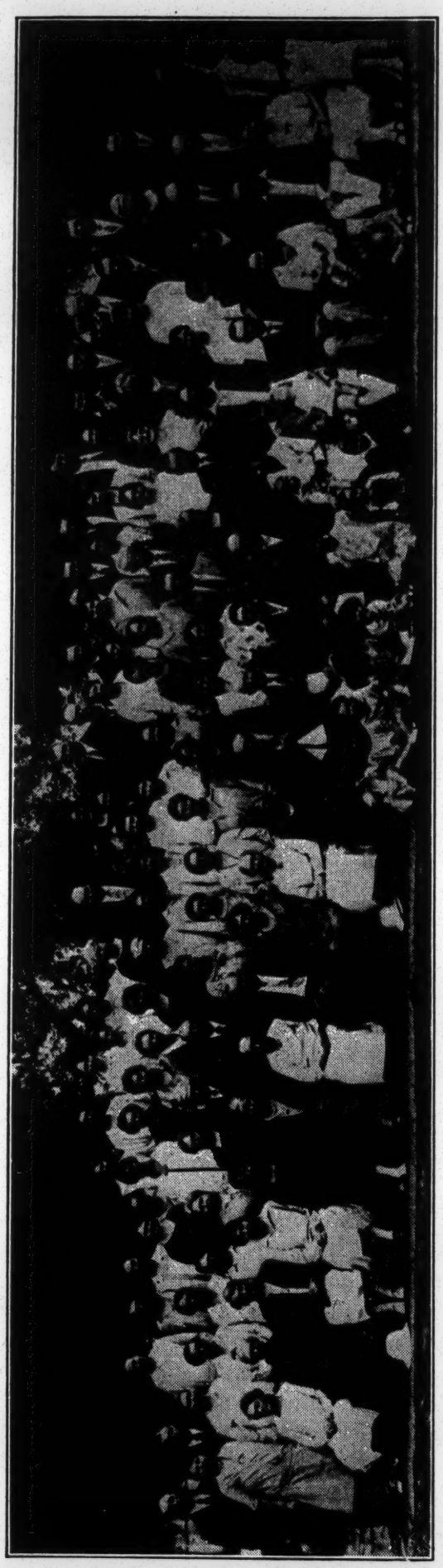
October 30, 1929

Dear friends:

We have just finished the business sessions of our Annual Mission Meeting. The business proceedings of the Mission seem more interesting to me every year. Perhaps they were more interesting to me this year than ever before because I had to help write up the minutes.

It doesn't seem right that there are twice as many women members of the mission as men. Not that we women are not just as much concerned about the work of the mission but there are so many parts of the work with which we are not so well acquainted as the men and consequently not so competent to judge in making important decisions.

Dr. Chambers was elected President of the Mission for this year. This was a wise choice for Dr. Chambers has had opportunities to know Mission work both from the standpoint of the Board of Foreign Missions and that of a missionary on the field. His happy way of presenting and conducting the business was a great help and we have seldom had a more harmonious Annual Meeting.



THE INDIA MISSIONARY ASSOCIATION, OCTOBER 1929

You would certainly be surprised at the multitude of things that come before the Mission at this meeting. We work hard from 9 a.m. to 5 p.m. with time off for meals and a short rest period at noon. This rest, however, is very often taken up with committee meetings. All the Committees and Boards must make a report to the Mission at this time and most of them bring in some recommendations which have to be voted on by the Mission. The Evangelistic Committee has charge of all the regular evangelistic work, the Women's Educational Board reports on all plans for the education of girls, and the Men's Educational Board does the same for the education of boys. Then we have a Building Committee which has to pass on the plans and estimates for all buildings, a Transportation Committee which sets rules and regulations for the operation of our motors, a Literature and Publication Committee which sees to the publishing of necessary and helpful books, etc., from time to time. Also there are many others too numerous to mention.

We spent all day Thursday discussing the report of the Committee on Closer Relations with Synod. We don't all think alike on methods but I'm sure that to a missionary we are all more than eager to work hand in hand with the Church of Christ which has been established in this land. May the Lord show us His own plan and way.

The Committee which has been trying to buy the land for the new site for Memorial Hospital reported that they are having great difficulty in securing the rest of the land which is necessary. Some of the men with whom they have had to deal have not been square and have made much trouble. Mr. Crowe in reporting insisted that the Mission should appoint some one else on the Committee since "it takes a rogue to catch a rogue." Mr. Maxwell was appointed with the laughing but hearty approval of the Mission. We are glad that we have such an able diplomat as our General Secretary.

Among the resolutions adopted was one that records our approval and support of the Sarda Marriage Bill, which has recently received a majority vote in the Legislative Assembly. It states that marriage age for boys shall be eighteen years and for girls fourteen years. It will come into effect April 1, 1930.

Annual Meeting usually affords opportunity for the celebration of October birthdays. Mr. Alter was as pleased over his birthday cake and candles as his son, Jimmie, would have been. In spite of her broken leg, Mrs. Alter was able to grace the table with her presence on that occasion. Miss Ardrey and Miss Maconachie were also reminded that their years are piling up. The dining room was always a merry place, and the efficient committee, of which Mr. and Mrs. Downs were chairman, did the catering in a most acceptable manner. Our cook, Buddha, still holds his place as head chef. His ability in the culinary line is a great help to the Entertainment.

I must not forget to mention the good time we had on our "Social Night." This is our frolic night and is enjoyed by all, even the servants. We always invite our Scotch Missionary neighbors, have an especially good dinner, followed by a program. Miss McCullough will celebrate the fiftieth anniversary of her arrival in India this year, so the Mission took advantage of this opportunity when we were all together, to express our love for her and our good wishes for many years of happy service for her Master.

We closed the business session at nine-thirty Saturday evening. Then we had another helpful Sabbath day together and Monday morning hurried off, each one eager to get back to his work.

Sincerely yours,
M. Lois Boyd.

SHEIKHUPURA

The most important event in our station during the past month has been our summer school. We feel that it has been worth while and helpful for the workers and their wives as well as for ourselves. The Gospel of Mark was taught in the Bible classes. Mr. Ross taught the men and from what I overheard there were some lively discussions in his classes, Miss Martin taught the women and I heard nothing but praise of her teaching. It was a difficult class to teach as there were trained teachers, Primary passes and some who could not read but I know they all were benefited by the lessons. Miss Miller taught the older children and made a good job of it, too. I had the tiny tots and about all I did was to keep them from bothering their parents.

Rev. Buta Mall and Rev. Chuni Lal had the afternoon lectures. The spirit of the whole school was good.

For the last evening a committee had prepared a program of races and games and first and second prizes were given. All took part and thoroughly enjoyed themselves. Sweets were served to all.

The bell for the new church has arrived from America. I am as interested in it as in the Indians and hope Mr. Ross soon gets it into place.

Flora E. Hormel.

"So let there be on us bestowed
The beauty of the Lord our God;
The work accomplished by our hand
Establish Thou, and make it stand;
Yea, let our hopeful labor be
Established evermore by Thee."

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

PREPARING FOR PENTECOST

A Message to Presbyterial, Women's and Young Women's Missionary Societies, with an earnest appeal that it be not only *read* carefully and thoughtfully, but that its suggestions be really put into practice, with *hope* and *faith* that a blessing will follow.

The Christian Churches everywhere are this year looking forward in anticipation to the nineteen hundredth anniversary of the Day of Pentecost, June 8, 1930, and this fact is giving direction to much that is being planned by our own church for the coming months.

It has been suggested that the Christian women in every continent unite in a world-wide fellowship of prayer in preparation for a worthy commemoration of this event, so supremely significant in the history of the Christian Church.

The Christian Church of today faces a stupendous task. Apathy within and assaults from without are hindering the fulfillment of its purpose. In view of this, and in recognition of the fact that the salvation of the world waits for the Gospel of the Lord Jesus Christ, we earnestly request the women of our church—

1—To cooperate heartily with their congregations in carrying out the "Program of Evangelism" as set forth by the Evangelistic Committee of the General Assembly.

2—To pray daily, and at each meeting of the missionary society, for a fresh manifestation of God's power in the life and work of the Church in every land, that to every believer may come a new experience of spiritual life and power.

3—To pray daily for a revival of the spirit of *witnessing,* that every follower of Christ may be a ready *witness* for Him, testifying of His worth to friend and neighbor with the simplicity and earnestness which characterized the early Christians, and so labor that the 1900th Pentecost may be as the first Pentecost—a time of great ingathering.

4—To make a special study of the New Testament, more especially the Gospel of Luke and the Acts of the Apostles, during the time intervening between Easter, April 20th, and Pentecost, June 8th. We also suggest an early study of the text book, "From Jerusalem to Jerusalem," a recital of the spread of the Gospel in the nineteen centuries since Pentecost.

5—To recognize the priceless asset which is ours in the youth of our churches and make a special effort to enlist the young women and juniors of our local churches and communities that they, too, may share in this practice of prayer and study of God's word.

6—One of the greatest aids to the spiritual life of past generations was the family altar, now too sadly neglected. Will you not pray and work for a renewal of the practice of daily family worship?

7—The most effective way of promoting the spirit of intercession so needed at this time is by the formation of a prayer group. This group should meet at some time other than the regular missionary meeting for an hour of prayer and praise. Smallness of numbers need not be discouraging for the promise is, "For where two or three are gathered together in my name, there am I in the midst of them."

8—To Presbyterial Presidents we would suggest that the thought of Pentecost be prominent in the program and devotional service of the Presbyterial executive and open meetings,—The Women's Board of Directors.

* * *

A CALL TO PRAYER

World Day of Prayer, March 7, 1930

Again we call attention to the World Day of Prayer which will be observed by women of many nations. If plans for this day have not been made in your city or community will you not, Member of a Missionary Society, suggest that the day be observed either interdenominationally or by your own society.

A young woman of the Philippines has prepared the Call to Prayer—subjects for daily prayer and meditation preceding March 7, and a woman from Korea has suggested in large part the program for the day. All over the world come reports of preparations for observance of this Day of Prayer.

Programs and supplies may be secured from the Literature Secretary. It only remains for us to adopt the day as our own and help make it the greatest day of prayer the world has ever known.

* * *

THE THIRD WORLD FRIENDSHIP PROJECT

The Committee will promote its third friendship project from November 1, 1929, to August 15, 1930. The country selected is the Philippine Islands and the symbol chosen to bear the goodwill greetings from the children of the United States to the Filipino children is a Friendship Treasure Chest.

The project will be consummated in the Philippines on December 30, 1930, a national holiday commemorating the death of Dr. Jose Rizal, the great Filipino patriot who gave his life to win freedom for his people.

In preparation for this service let us begin to promote a study of the Philippines especially among our children.

* * *

COMING EVENTS

January 8-10, Home Missions Council and Council of Women for Home Missions —Atlantic City, N. J.

January 11-14, Federation of Women's Boards of Foreign Missions—Atlantic City, N. J.

January 14-17, Foreign Missions Conference—Atlantic City, N. J.

January 14-17, Conference on the Cause and Cure of War—Washington, D. C.

January 19-26, Pentecostal Celebration under the auspices of Ohio Council of Churches—Columbus, Ohio.

March 7, World Day of Prayer for Missions.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THE MESSAGE OF THE NEW YEAR

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet,
I asked and paused;
He answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year," I cried!
And ere the question into silence died,
The answer came,
"Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! this one thing
All other things above,
God's will to love."

—Selected.

THE CLOSE OF THE YEAR

With the last stroke of twelve o'clock midnight December 31st., our 1929 Thank-Offering year closed. God has given us another opportunity to express our gratitude to Him by our Thank-Offerings. As we recount our blessings of 1929, what is our testimony? All will say: "He has been mindful of our every need." Have we realized that all these blessings came from our Father and expressed our gratitude to Him by our Thank-Offering? Varied have been the experiences of each one. May all our readers be able to testify that His presence was felt in the sunshine and in the shadow, in the easy places as well as in the hard ones, in health and in sickness, in joy and in sorrow. As we review the year it is with praise and thanksgiving for His daily care and provision.

With the glad notes of praise ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service through the Thank-Offering. As we enter another year of service, may we rest upon Him for wisdom and strength. We do not work alone, but with Him day by day. As we go through the year with Him we need have no fear for the difficulties or hindrances of the way. He will remove them as we come to them, or give us strength to overcome them. When we have Him as our companion we know that every step we take will be a real advance and that day by day and month by month we will be accomplishing the task He has given us to do.

May we experience, each day of 1930, blessings that will call forth our gratitude to the Giver of all our gifts and may our gratitude be expressed in daily Thank-Offerings. May His richest blessing be yours day by day during the whole year.

SUGGESTED QUESTIONS FOR JANUARY PROGRAM

1st. Do you think a more faithful use of the Prayer Cycle would tend to increase the Thank-Offering?

2nd. Why cannot the Thank-Offering be used to make up the Missionary Budget of any congregation?

3rd. What are all the duties of a society Thank-Offering secretary?

4th. Who makes out the annual report, and gives the date of sending?

5th. What is the use of a Thank-Offering Box?

PRESBYTERIAL HONOR ROLL

Our slogan for 1929: "FIFTY-SEVEN PRESBYTERIALS ON THE THANK-OFFERING HONOR ROLL" will be realized if each Thank-Offering secretary of the Society has sent her report to the Presbyterial Thank-Offering secretary. Watch in the February Magazine for the lists of Presbyterials, names of Presbyterial Thank-Offering secretaries, or the date the report was received by your General Secretary.

Life Members

From Nov. 1, 1929 to Dec. 1, 1929
$25.00 each.

55. Mrs. John Irwin, Central Falls, R. I. By Pastor's Aid and W. M. S.
56. Mrs. William Black, Central Falls, R. I. By Pastor's Aid and W. M. S.
57. Mrs. Cora McBane, Bergholz, Ohio. By her husband, James McBane.
58. Mrs. R. G. Nesch, Pittsburg, Kansas.
59. Mrs. Henry C. Martin, Lyndhurst, N. J. By Mrs. Joseph Aldridge.
60. Mrs. Joseph Aldridge, Lyndhurst, N. J. By Mrs. Geo. Miller.
61. Mrs. David H. Birchell, Central Falls, R. I. By Missionary Guild.
62. Mrs. R. Stanley Brookes, Central Falls, R. I. By Missionary Guild.
63. Mrs. J. H. Bailey, Atlantic, Iowa. By W. M. S.
64. Christine A. Alston, In Memoriam. By her niece, Elizabeth S. Stevenson.
65. Mrs. Edith Latimer Dornberger, In Memoriam. By Mrs. Ann J. Patterson.
66. Fannie R. Woodside, Pittsburgh, Pa. By Mrs. Ann J. Patterson.

67. Leonard D. Glass, Oakdale, Pa. By mother, Mrs. Sarah E. Glass.
68. Martha Snodgrass Glass, Oakdale, Pa. By mother, Mrs. Sarah E. Glass.
69. Edith Dangerfield, Denver, Colo. By friends.
70. Mrs. Mabel M. Zahniser, Sharon, Pa. By 2nd Division, W. M. S.
71. Mrs. Norman Vance, New Wilmington, Pa. By a friend.
72. Mrs. H. M. Neal, New Wilmington, Pa.
73. Frances Shillito, Pittsburgh, Pa.
74. Ethel C. Anderson, Addis Ababa, Abyssinia, By Sarah J. Anderson.
75. Mrs. Lillian Crowder, Pittsburgh, Pa. By M. Emma White.
76. Mrs. Duncan MacDougall, Bellevue, Pa. By Margaret McCance.
77. Emma P. Brown, Pittsburgh, Pa. By Mrs. Edward Fried.
78. Clara Schultz, Pittsburgh, Pa. By Mary White.
79. Mrs. H. M. Bruce, Tarentum, Pa. By Nannie E. Grubbs.
80. Cora Belle Christy, Russelton, Pa. By Margaret and Lois Christy.
81. Mrs. Lida B. Weber, Glenshaw, Pa. By W. F. Weber.
82. Mrs. Maggie A. Armstrong, Sharpsburg, Pa. By a friend.
83. Amanda McElhaney, Ben Avon, Pa. By a friend.
84. Mrs. Bertha Crum Acheson, Weehawken, N. J. By W. M. S. of Palisade Ave. Church.
85. Mrs. James Robertson, Sr., Weehawken, N. J. By W. M. S. of Palisade Ave., Church.
86. E. Marjorie. McCrory, New York City.
87. Sivea Johnson, New York City.
88. Mrs. Annie C. Matheson, Boston, Mass. By family.
89. Mrs. John G. Macdonald, Boston, Mass. By friends.
90. Mrs. John D. MacPherson, Boston, Mass. By friends.
91. Mrs. John MacRae, Boston, Mass. By friends.
92. Mrs. Norman D. MacAskill, Boston, Mass. By friends.
93. Mrs. Annie Monroe, Boston, Mass. By friends.
94. Katie MacL. Ferguson, Boston, Mass. By friends.
95. Mary MacMillan, Boston, Mass. By friends.
96. Mary MacLeod, Boston, Mass. By friends.
97. Tena Fraser, Boston, Mass. By friends.
98. Margaret A. Beaton, Boston, Mass. By Y. W. M. S.
99. Elizabeth MacFarland, Boston, Mass. By Mrs. Anna E. Stoddard.
100. Christina MacAskill, Boston, Mass. By Anna E. Stoddard.
101. Mrs. A. M. Lovren, Pasadena, Calif. By Cynthia and Rosa Wilson and Miss McCormick.
102. Mrs. Lyda A. Emerich, Long Beach, Calif. By the W. M. S.
103. Mrs. Jennie Kennedy, Long Beach, Calif. By Mrs. Cathrine Morrison.
104. Mrs. Grizzella J. Finney, Cedarville, Ohio. By her niece, Grace E. Finney.
105. Mrs. Jeanette McClelland, Los Angeles, Calif. By Alice Woods.
106. Mrs. Mary A. Frazier, Los Angeles, Calif. By H. G. Dean.
107. Pauline White, Los Angeles, Calif. By Mrs. K. F. Lundgren.
108. Mrs. C. G. Ramsey, Santa Ana, Calif. By a friend.
109. Mrs. T. C. Eisele, Santa Ana, Calif. By her husband.
110. Mrs. Robert McFadden, Los Angeles, Calif. By Mrs. Anna K. McFadden.
111. Mrs. Wm. Smith, Santa Ana, Calif. By Mrs. Juliette Smith.
112. Mrs. S. E. McFadden, Santa Ana, Calif, By her daughter, Mabel McFadden.
113. Mrs. W. H. Herring, Santa Ana, Calif. By a friend.
114. Mrs. Elinor Fish, Santa Ana, Calif. By a friend.
115. Mrs. Rebecca Cassady, Santa Ana, Calif. By her daughter, Mrs. Clyde Bishop.
116. Mrs. W. T. Bigger, Riverside, Calif. By her daughters, Mrs. Elizabeth Paul and Mrs. Ruth Tuggy.
117. Mrs. Urilda K. McCaw, Riverside, Cal.
118. Mrs. J. A. Hawthorne, Riverside, Cal. By W. M. S.
119. Mrs. George Borden, Central Falls, R. I. By Pastor's Aid and W. M. S.
120. Mrs. Marjorie Stewart, Central Falls, R. I. By Pastor's Aid and W. M. S.
121. Mrs. Alex Mahood, Kansas City, Kans. By W. M. S.
122. Mrs. Bertha Hockett, Grinnell, Ia.
123. Mrs. Lydia Hutchison, Grinnell, Ia.
124. Mrs. J. A. Cless, Des Moines, Ia. By a friend.
125. Mrs. Elizabeth Clanahan, Mount Ayr, Ia. By W. M. S.
126. Mrs. George Broome, Central Falls, R. I. By Missionary Guild.
127. Mrs. A. D. Hunter, Beaver Falls, Pa. By her daughter, Ruth.
128. Mrs. R. M. Kelso, Beaver Falls, Pa. By her husband.
129. Mrs. J. S. Hooper, Beaver Falls, Pa. By Mrs. Joseph McFerron.
130. Mrs. T. J. McLaren, Beaver Falls, Pa. By Mrs. Joseph McFerron.

LIFE DIRECTORS—

ACTIVE ROLL

$300.00 each.

Sadie Leggett, New York City. By Mrs. McCrory.

Mrs. Rebecca Borland, Jamestown, Pa. By S. Shenango W. M. S. and Martha Circle W. M. S., Jr. M. S. of Jamestown.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

A HAPPY NEW YEAR TO ALL

Our New Year's Word - - - READY!

To be ready suggests both fitness and willingness. Many are qualified intellectually to do good work but are not willing to be used. Occasionally you discover one who is most willing but who lacks in ability. Then there are those intellectually fit who are weak spiritually. And some are physically unfit.

We know when we are physically strong enough to undertake arduous labor; also, we have some grasp on our mental ability, knowing to what tests the brain has been put and has met the test. It is more difficult to prove the spiritual power. One thing we know,—a *desire* to be of service is a leading factor.

What the *Christian Church needs today* is *more ready* people. There are some who are spoken of as ready-to-do-anything. Too often when you sift this down to its base you discover it is readiness for the things *they want to do.* We sorely need the kind *ready-for-anything—constructive;* those who are willing to be made willing. There is always in every community a fair number of people who are the very "salt of the earth," "lights to lighten dark places,"—for this we give thanks.

Principle is basic. It is fixed as God. Outer trappings change. Some very good people are not ready to accept anything new. This is found even in the missionary society. Just because a proposed plan looks hard it is shunned. In fairness to the society be it said that the matter may not have come before it, one or two members having made the decision, but the society rests under the shadow of lacking in cooperation.

Just because you have not done the work a certain way is no guarantee that the plan you are using is the best. Anyway, if the whole is to function properly, the units need to fall into line with the general plans unless these are wrong. It may be that the plan is not what you would have made; your own seems letter perfect. Let it be said,—Wisdom will not die with any of us!

Education is very general these days. We are told that the percentage of illiteracy in our country in 1870 was 20 per cent; today it is but 6 per cent. This must be true since high school attendance and that of colleges and universities as well these past few years is so much increased. *Lettered* people are multiplying by the hundreds and thousands annually. Is the Church benefiting largely from these trained minds? Are the missionary societies profiting much? Recently a Christian business woman was talking with one who was boasting of her university degrees. In reply the Christian woman, while not undervaluing the degrees, said: "My good woman, degrees never saved any one's soul!"

It is splendid to be intellectually fit; God expects us to be. But *education is good only when it is put into service* and *enduring only when that service helps to lift humanity and glorifies God.*

To be ready is to be *prepared for* service and *willing to be used in* service.

The challenging word for 1930—
R-E-A-D-Y

YOUNG WOMEN'S SPECIAL FUND

Would you be interested in knowing just how the Y. W. Special has continued to grow? Beginning with the year 1913, note the gradual rise in amount:

1913—$1,842.47.
1914— 2,647.60.
1915— 3,067.00.
1916— 3,163.25.
1917— 2,501.00.
1918— 4,055.00.
1919— 4,244.00.
1920— 5,088.00.
1921— 5,601.50.
1922— 5,995.86.
1923— 7,218.95.
1924— 7,637.12.
1925— 7,987.00.
1926— 8,328.57.
1927— 8,414.50.
1928— 8,619.25.
1929— 8,681.25.

When every presbyterial pays an average of one dollar per member it will be possible to have a special object in each of our fields. Egypt and the American Indian await that day.

It is generally understood that the regular objects shall not be overlooked in order to be 100 per cent in the special.

THE PENNANT POINTS! !

Again attention is being called to the 10 points. Let us hope that the Presbyterial fully organized had a Thank-Offering in every society. If so, it is in good form to carry away a pennant next June. Would you like to know where that Presbyterial is? Come to Greensburg next summer and you shall hear all about it.

A SPECIAL OFFER

One of our missionaries on furlough,—none other than Miss Minnehaha Finney—made a very unique offer recently which she feels she would like the Y. W. M. societies to enjoy. She is very much interested in the girls of the church. She thought it would be fine for the young women to have some recognition at the W. G. M. S. Convention aside from their conference. The Juniors have their exhibit annually—and last year and the previous year they received special tokens from the Juniors of India; so the offer, and it comes from Egypt.

Of course you are all anxious to know just what this special thing is to be and what the stipulation shall be in order to receive it. For one thing it is to be *hand-made*. It can be used as an *adornment* in your *place of meeting*. It can also be a part of your *apparel in pageant or play*. If you are showing *souvenirs* or *curios* from our mission fields, it will be useful. Its value is not intrinsic, but it is *different! It is a fancy head kerchief!*

Now how can your society win one? By a very simple method. Hear the action of the Board on the matter:

Through the offer of Miss Minnehaha Finney to provide something special as an award to the Y. W. M. S. at the June W. G. M. S. Convention, it was decided that an Egyptian head kerchief be presented to each society *contributing to each of the Seven Departments of Work, if a report of the contributions be made on the annual blanks*. These kerchiefs will be sent from the convention to the societies earning them through the presbyterial delegates. Make sure that you get one.

The names of societies qualifying for a gift *must appear* on the report as sent in by Y. W. secretaries to the General Secretary; also, amounts contributed to the "Seven Departments" —this by way of emphasis.

Some of these kerchiefs were on display in the Board rooms recently and when the statement is made that they are attractive it is not without knowledge.

May many Young Women's Societies be represented in convention.

Only 209 societies, according to the reports received from presbyterial Y. W. Secretaries, could have qualified had such an offer been made last year! This year every one may! This is only January!

NEW Y. W. M. SOCIETIES

There seems to be a dearth of new societies this fall. One would think with graduating classes from the Junior society, there should be some girls released to the Y. W. M. S. Or there are girls enough to form a new circle perhaps. Then there are congregations with ample material that have no separate organization for the younger women and girls.

The missionary work is not one of *conscription.* If it were prone to use force or expected enlistment at command, no doubt the ranks would be well filled. The missionary society is a *voluntary* institution. And should not every Christian girl or young woman be a volunteer in the work where she may develop in the knowledge of the great missionary task? Not only will she be better informed, but she will be more able to do her share as a Christian.

It may be that those who really need these thoughts are not readers of the Y. W. Department. They *do not know! !* Will not you, faithful readers, see what can be done about it in your congregation, your presbyterial?

Twenty-five new societies may be needed to come out even next spring. Several societies reporting last year have merged with another society or have dropped the "Y" from their name. Let us show advance, not retreat!

Since writing the foregoing, a talk was heard by a missionary who has been going about the church giving addresses. She asked, where the *girls* were. She said she had visited Y. W. societies, but few if any girls of high school or college age were present, the recruiting age. Naturally she wanted to make the appeal for more workers,—some to fill the depleted ranks and to make the necessary advance.

Some one volunteered the reason for the absence of the girls. The activities of the modern high school take up all the spare time of the student. For this reason, parent and pupil agree together that there is no time for the girl to venture into a missionary society. Again it is said that the girl has no earning capacity while a student so can not take on any financial obligation in addition to that required to purchase a class ring, and other necessary school expenditures.

Then there are churches with a good crop of young girls that cannot find those willing to sponser such a group until it is able to walk alone; also, there are girls' groups that would like to have a missionary to address them but they do not feel "flush" enough to undertake any extra expense. Could not this be made possible if an older society would help finance the project?

This missionary felt baffled. She is interested in young girls *and* the mission field. She wishes to see the two brought together. Will the church at home cooperate with the missionary in this? Will the W. M. S. help the girls to a broader and higher understanding of the great opportunities for study and service lying just ahead? Distance from home is no longer a reason for objection to missionary service; our girls travel all over the world on long tours; long as to time as well as mileage. Then most girls seek a career of some kind so are not in the home after graduation from college or high school during the day. Indeed many cut loose from the old home town, going there only at vacation time. Can you answer the missionary satisfactorily as to why she did not meet *your* girls? Perhaps the girls would like to answer for themselves. Your replies will be most interesting to the readers of these pages.

YOUNG WOMEN'S SPECIAL COLUMN

A letter from Miss Mary E. Coie of Wadi Halfa, Sudan, written recently is here presented:

Dear Friends of the Y. W. Society:

I wrote you last spring before we gave our program. Every hour of practice beforehand did not allay our misgivings at to its ultimate success, but when the day arrived, everyone was in her best form. We gave it one day for the mothers and other ladies who wished to attend and the second day for the fathers. The governor and district commissioner who were present both expressed surprise at the creditable manner in which the girls performed their parts.

A month later, just before the term closed, we gave an exhibit of the work which the girls had done in sewing. There was work from the tiniest tot in the school. Both girls and teachers had shown great interest and enthusiasm in preparing for this exhibit. The result was worthy of their efforts.

At the end of May, after an extremely hot month, we separated for our summer vacation, the teachers going to their homes in the Sudan, Miss McClellan to Syria and Palestine and I to Alexandria.

School opened again the first week of September with an enrollment the first day of 42 girls. This is the largest number we have ever had the first week and by the end of the month we had 64 girls, the total enrollment of last year. Of these 19 girls are from Christian families and 45 from Moslem homes.

As usual we have lost a number who were with us last year, but have gained over a dozen new girls. The encouraging change which we have noticed this year is that almost all of our new girls are from the homes of the people of Halfa and not as usually the case—from the homes of men employed by the government who may be moved away at any time.

This year we are expecting to give prizes to the girls who are neither tardy nor absent, to those who do the best in their class in sewing and for memorizing Psalms and learning the tunes to which the words are set.

We have been encouraged this year because of the attitude of the girls toward their school work, so different from other years. They have all come at the opening of school, ready to settle to work immediately. Also, we have been so happy over our new homes. Last year one of the teachers had to live with us though she was in very cramped quarters and another lived out in the village. This year we have moved over on the river into a double house, so the teachers can have their own little home and make their own arrangements for it. We have our home, too. It is very much better for all of us.

We very earnestly solicit your prayers, first—that we may have a number of definite decisions for Christ. Second—that a new worker may be found. At the end of April, I am to go home on furlough. This will leave Miss McClellan alone. We must have either a new worker from home or a short termer who can be here for two years. Pray that the right person may be found and be willing for the work.

Yours sincerely,

Mary E. Coie.

Methods

Do you have any trouble having a fine attendance at the monthly meeting of your society? Lisbon, Ohio, Y. W. M. S. can gather *regularly* between 81 per cent and 85 per cent of its members—there are 18 or more out of 22—and the most of them have home responsibilities. The average attendance over the church so far as statistics are concerned was 37 per cent! When asked how Lisbon could hold a high average, the answer was: "We set aside the night and plan to be there." A simple plan! Can you suggest a better one?

Sometimes one hears of *cliques even in a missionary society.* New members have said that they were made to feel like outsiders. How baneful! Friendliness is general in the society referred to above. Perhaps this is another key to its popularity.

Did you read quite some time ago in the Magazine about the "Sunshine Bag"? The Lisbon W. M. S. did, and proceeded to furnish each of its members with one, black sateen with a golden sun stitched on with gold thread. Some societies have used the sunshine plan to gather a contingent fund but the society cited uses the money collected at Thank-Offering time, creating one or more life members depending on the contents of the bags. When asked if this interfered with the regular Thank-Offering the answer was "No!" Any money remaining after the twenty-five dollar sums are taken out is put in the Thank-Offering. Where does the sunshine come in? A very natural question. A penny for a sunshiny day and —some one said—two for a dark one. This is the general plan but it varies according to individual ideas.

The Dora B. Whitely Circle of the Greenside Avenue, Canonsburg, Pa., presents its year-book. The chairman of the program is Mrs. F. W. Hartlieb of Houston, Pa. "Solid Facts—Brass Tacks" is an expression occurring often. Ask what is meant by it. A "Hodge Podge" supper is another feature. "Quiet Thoughts" is the name given to the opening devotions. Perhaps the idea is particularly solemnizing. The closing thought is poetically expressed:

The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains,
And now with purpose full and clear
We turn to meet another year.

This sounds like victory does it not? May all our Y. W. societies meet the work of the year in this spirit.

Away from the Pacific Slope comes a year-book! Mrs. F. M. Handy, 603 W. 14th Ave., Spokane, Washington, the correspondent. This society was so interested in the study book of Africa last year that it is having a further study of that great mission field. It is using the library so finds no dearth of material to draw from. Our African mission fields, Egypt, the Sudan and Abyssinia, are part of the program. This book is very tiny, small enough to be carried in a wee handbag.

Hanover, Illinois, Helen Ferrier Circle has sent its program for 1929-30. Unlike the previous one, it was made by society members, but it is quite full carrying a good deal of detail. Near the first of the book, at the top of a page is a space where the picture of a missionary is to be placed, each program to carry a different picture. Below the picture are these words: "This lady is your prayer partner for the year. Find out all you can about her and about her work; Write to her; PRAY FOR HER."

The program is quite full, with memory verse, dialogue, convention report, social stunts, as well as a regular course of papers and talks on the current studies. This society sees the value of a formal installation of officers. If you wish any further information, write Mrs. Leslie Speer, Hanover, Illinois.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

We are still deeply concerned and much in prayer for our workers in India. Miss Agnes Ballantyne, of whom we have written before, is on the ocean at this writing (December 5th) and is expected to reach New York (D. V.) December 10th. Her brother and her mother and Dr. Hunsberger will meet her, as will our ubiquitous friend Mr. George B. McClellan. Arrangements have been made to take her to a noted Sanitarium in Saranac, New York, if she is physically fit to make the journey.

You will recall that in the December Magazine we told you about Florence Jones having been ordered home by the physicians and the Mission and that we had given our consent. A letter received yesterday from Miss Jones states that she was due to arrive in Marseilles December 4th. Her coming was so urgent that there was not time to wait to find out before leaving India what connections could be made at Marseilles so she did not know whether she would come directly to America or whether she would go over to Great Britain and sail on from there. We are expecting to receive a cable giving us the name of the vessel on which she will travel across the Atlantic, and the probable date of her arrival in New York. As soon as she reaches home she will go to some institution where she can get radium treatment and the best care possible.

While we were much in prayer for these two we received a letter from Dr. H. S. Nesbitt informing us that his daughter Janet had lately undergone an operation. The letter was written forty-eight hours after the operation and her condition seemed to be as good as could be expected. We now had the names of three India missionaries for whom to make special intercession. Shortly after, we had another letter from Dr. Nesbitt stating that about two weeks after the first operation Janet had to go back to the Hospital where a second operation was found necessary. Although she was very weak, her condition was then considered favorable by the doctors and surgeons. We feel that she must be making progress toward recovery else we would have had later information.

Miss Nancy Hadley, an aunt of Miss Nesbitt and one of our most beloved missionaries, has gone to Taxila Hospital for care and treatment. We are all praying daily and at our Prayer Group meetings on Tuesday that if the Lord will these four may be restored to normal health and strength and able to take up the work they love so well and to which they have given such consecrated service.

The Annual Meeting is over. The Locating Committee had a difficult task in their effort to fill the vacancies caused by the illness of the four mentioned above and as well that of Miss Josephine White, deceased. Somehow workers had to be provided so it was necessary to change the location of twelve or fourteen of our ladies. We are praying for new missionaries to send out. We would like to fill all these vacancies not later than next September if He will thrust them out. Won't you pray that His will may be done and that only those may be sent whom He has called and chosen?

Some time during the Annual Meeting of the Association in India our women missionaries always have what they call a "Women's Meeting" and discuss affairs that properly concern women alone. This year one of the important topics was the age of retirement and annuities or pensions for the support of our workers who had attained seventy or more years. The action taken was: "That the

ladies of the India Mission ask the Women's Board to consider making rules for the retirement of lady missionaries similar to those adopted by the Foreign Board." There were fifty-six of our ladies present at this meeting and no negative vote on this motion was received. This action refers to the retirement regulations for men that were adopted by the Foreign Board two or three years ago. As the General Assembly has authorized the Board of Ministerial Relief to adopt a new Pension Plan which is now before the Church, we hesitate because we do not know what effect a new Pension Plan will have upon the retirement plans that were adopted by the Foreign Board and the Mission two or three years ago. Will you unite with us in prayer that the Lord may give us divine wisdom to settle this matter of caring for our aged representatives as He would have them cared for? We will keep you fully informed of whatever plan for retirement and pensions may be decided upon.

We have received the Annual Report of our India treasurer, Dr. J. A. McConnelee, and the reports of the sub-treasurers for the year that ended May 31, 1929 and are happy to state that all our obligations have been met, including more than ten thousand dollars that had to be paid on exchange, and there is a cash balance in Dr. McConnelee's treasury. Nine Thousand Rupees of this balance has been set aside for the payment of the cost of completing the Doctors' bungalow at the Mary B. Reid Hospital in Sargodha. We are very thankful that such splendid financial reports were kept and forwarded.

EGYPT

Those of you who have been reading the Magazine and looking at the pictures will remember that the Tanta Hospital building has never been quite completed. One part of the building is one story lower than the other parts. It has been our prayer for a long time that the Lord would make it possible for us to complete and equip in the near future that Hospital which has done, and is doing, such wonderful work in Tanta. Dr. Grant wrote us a year or two ago that he had received a bid from a contractor who assured him that $27,000 would be sufficient to complete the building. Through an unsolicited and unexpected bequest received last summer, the Board considered carefully and prayerfully that it might take $27,000 if at this date the work could be accomplished for that sum. A cable was sent to Egypt: "Twenty-Seven Thousand Dollars available for the completion of Tanta Hospital. Will that be sufficient? Answer." In a day or two the reply came back: "Yes." Of course the letters were written in Egypt and America and the people in Egypt took the matter up vigorously. Another cable was received: "Contractors will need two weeks to make estimates." A little later we had a cable stating that the building could be completed for a little less than the sum mentioned and asking us to send money immediately. A cable was sent from our office authorizing the treasurer to turn over to the building committee $7,000 which Dr. Caldwell had in his hands to Mrs. Hill's credit. So the work has been commenced. We are waiting for a copy of the contract and expect it every day. In a late letter Dr. Grant says there will be seven bedrooms, a kitchen, dining room, and sitting room in the Nurses' Home while in the Hospital department there will be ten new rooms (wards), a diet kitchen, and dressing rooms. Then he gives us the probable estimate of the cost of furnishing all these. Can you imagine how happy Dr. Grant and the others are over the prospect of getting these additional conveniences? And another very encouraging feature in connection with these proposed improvements is that Dr. Grant assures us that the

annual cost of maintenance of this Hospital will not be increased because the fees they will get will more than meet the increase in the cost of operation. We know you will join us in thanking and praising the Lord that He has made this happy result possible and that the doctors and nurses who are giving such consecrated service in the Martha McKeown Hospital are presently to have their building completed and equipped as such a building ought to be when erected and supported in the name, and for the sake, of the Great Physician.

Quite a number of changes have been made since the beginning of the autumn work and the return of the missionaries who were on furlough. Miss Patton has been transferred to the Mary Clokey Porter Girls' Boarding School in Tanta and seems very happy in her new position and is fitting in well. Miss Williamson, our Kindergartner, has been appointed by the mission to visit the different stations and look after the inauguration of kindergarten work in as many as possible. We have no late news from the new Benha building. We are expecting a report from the building committee any day.

Miss Margaret Bell writes of the splendid summer she had in Switzerland, made possible by the Travel Fund which your Board has inaugurated at the request of the Egyptian Mission. We have heard nothing but praise of that Fund from every Egyptian missionary. Miss Bell also writes of her pleasure and delight in the Community Building in Fayoum.

Miss Grether, our new missionary to Egypt, and Miss Ganter, one of the newest workers in the Sudan, are both taking Language Study at the University in Cairo and are housed with Mrs. Coventry's family.

Miss Anna Y. Thompson and Miss Margaret Smith are likewise members of that household and are both as busy as can be every day. Their health seems to be fairly good.

Only one case of dengue fever has been reported so far.

A cable has just been received announcing the safe arrival of Miss May Holland and the Acheson's and the Baird's. Just imagine how happy Miss Holland will be in getting that nice new dispensary fitted up and ready for work! She has been in rented quarters so long that she will indeed rejoice in having a place of her own.

SUDAN

We told in the December Magazine about the number of applications we had received to go to work in the Sudan. At that time we had sixteen. Since that we have had eight more, making a total of twenty-four. To each of these we sent a letter, three application blanks, a Manual, and any other literature we thought might be helpful. But—of this entire number two withdrew their applications for what seemed to us, as to them, very good reasons. Two filled out their papers and sent them back, with all the necessary documents. One of these has been elected to go to India, if the Lord will, in the autumn of 1930. A second may be elected before this Magazine reaches you. But just think—only two out of twenty-four, and neither of these two seemed to meet the special needs of the Girls' Boarding School at Khartum North at this present writing. We are getting word—not from Miss Turk or her colleagues in the School, who are too busy to write letters—but we have heard how well they are getting on; and yet we cannot but express our regret that the two higher classes had to be dropped because of the lack of missionaries. Our prayer is that the Lord will so watch over and guard the faithful ones who are working so hard to keep this School open that their health will not be injured and they will find in their own experience the truth of the promise: "As thy days, so shall thy strength be." Continue to pray that the Lord may send us workers whom He has called that help may be given to that very valuable school in Khartum North.

ABYSSINIA

Dr. and Mrs. Pollock are on furlough as you have read in the December Magazine. Mrs. Pollock has made a splendid recovery from her appendectomy and declares she feels better physically than she has since 1923. Dr. Pollock is busy going here and there telling the wonderful workings of His Master in that faraway land, of bodies healed and souls saved. Those who have heard him speak say it sounds like a story of the apostles of olden times. Why not? We have the same Master, the same Holy Spirit, and the same power. We ought to be looking for it instead of wondering at His work.

Dr. Pollock is also very busy conferring with our devoted architect, Mr. J. L. Beatty, regarding the plans and estimates for the new electric light and X-ray plants. We had a cablegram from Mr. Russell of Addis Ababa giving us estimates from a firm over there. Because of many providential hindrances the contracts for the installation of these two much-needed improvements have not yet been awarded.

A letter received today from Miss Anderson says they are very busy; they had ninety patients in the Hospital that day and sometimes there are more, and some of them have walked miles and miles to get help. They have an hour every day in which they talk to the patients and tell them the Story of the Great Physician and teach them how to pray to the only Saviour Who is able to heal both bodies and souls.

Time and space are both too limited to tell you all that might be said of the work of the missionaries at home on furlough. They are eagerly sought after and are compelled to decline many invitations to speak. All testify to the wonderful interest the people at home are taking in the wonderful workings of the Master in the fields to which He has called our Church.

When this Magazine reaches your hands, 1930 will have been ushered in. 1929 has passed into history. The books are closed and the records finished of its sorrows, its joys, and its victories. We have memories sad and pleasant, but we leave them all in the hands that were pierced for the sins of the world. We wish for every reader of our Magazine the happiest and most blessed New Year of their lives because the most full of service for the Master Who has authorized us to "go into all the world and preach the gospel to every creature" and who has given us the blessed promise: "Lo I am with you alway, even unto the end of the world." May every waking hour be filled with a consciousness of His Presence and find us all busy doing whatsoever our hands find to do with our might so that when the shades of evening fall we can sing with grateful hearts:

"In His care confiding, I will sweetly sleep,
For the Lord my Saviour will in safety keep."

PRESBYTERIAL HONOR ROLL

Please send names and addresses of delegates to the W. G. M. S. Convention for 1930, to the Convention Secretary,

MISS LILLIAN M. ROBERTSON
140 West 71 Street, New York City.

Presbyterials reporting Delegates to the W. G. M. S. Convention before December 1, 1929:

Monongahela, Kiskiminetas, Philadelphia, First Ohio, San Francisco, Chartiers, Des Moines, Oregon, Cleveland, Big Spring, Idaho, Muskingum, Texas, Indiana Northern, Wheeling, Mansfield, Spokane.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

As the Season approaches that commemorates the birth of the Little Child who came into the world that "Peace on Earth and Good Will toward men" should prevail, how one's heart is humbled and made glad at the attitude of so many of the societies both of the Women and Young Women in their desire to make happier the Christmas of those who are not so fortunate as they are. From present indications, all the tiny children, and many of the larger ones, will be remembered by gifts useful and things they wanted as luxuries. The joy that comes to them in the receiving of these gifts, will be reflected, I am sure, in the hearts of all those who have so generously contributed.

CAMDEN

The addition of four rooms to the school building at Camden, which was necessary because of the additional High School courses, is almost finished and the principal says when completed they will have a splendid building ample for all their needs. The embryotic band—organized a little while ago—is making fine progress. It is thought that by the time a member of the board is on the campus, it will be able to play "Hail to the Chief."

PRAIRIE

Rev. Dr. C. H. Johnson who is the minister at the Prairie Mission, reports all services well attended, the average being 83. There is a membership of 60, composed of community people and some outside of the immediate neighborhood. As Mr. Johnson's home is in Birmingham he was not able to reach Prairie on the 3rd Sabbath of November on account of the high water. He got as far as Selma and could get no farther. He thinks hard and earnest work with consecrated lives will bring desired results in the near future. The principal writes: "For some time they had been making plans to entertain their Sabbath School convention. It rained each day; they went through the rain to meet the delegates but neither the Camden nor Arlington people were able to get there. They carried out their program as scheduled and had an interesting and inspirational meeting.

The cold weather is reaching the Sunny South, and the first snow of the season fell at Chase City almost as soon as it reached the more Northern towns. It is no respecter of localities but falls with as much grace and ease here, as in the colder climates. Indeed the cold in the South is much more penetrating. The attendance at the school was not affected, and the pupils taking advantage of the Domestic Science and Sewing courses were as alert and interested as usual.

An address by Chief Red Fox of the Sioux Indian reservation of South Dakota was greatly enjoyed by both students and faculty at Knoxville College recently. His theme was "Indian Life and Customs." The Chief is an educated man and a forceful speaker. He appeared in full Indian regalia and immediately won his audience, partly because of curiosity, but chiefly because of his ability. After a plea for an unbiased opinion of his people, he cited some of the customs of the Indians. The most sacred of them were their vows and ceremonies of marriage. The conclusion reached by the speaker was that the test of true manhood, is not color or creed, but an able and upright character.

An offering of $160 was received at the Thank-Offering service, which was conducted by the Women's Missionary Society of the Knoxville church, marking one of the finest Thank-Offerings ever received. May the good work go on.

NOTES FROM WORKERS

Ours is a flat prairie section of country that makes traveling by walking or conveyance of any kind, disagreeable and difficult after an ordinary rainy season. After such weather as we have had in November it is almost impossible yet our boys and girls have splashed through mud and water in their anxiety to be in school, and this ambition on their part has given a fair average attendance this past month.

The sun seemed to be in full sympathy with the people on Thanksgiving Day for it came out in all its glory, as only a Southern sun can, and as a result the attendance at all services was most encouraging. We began the day with an early prayer service, where all were given an opportunity to express their thanks to the God of all good. This was entered into heartily by a large number. At 2:30 we had dinner followed later by a social among the young people.

Prof. Peters has introduced a helpful feature in the form of Parent-Teachers' Association, which is proving a success in securing cooperation in all that pertains to the student life and school work.

The church services are growing in interest and profit and we look with hopefulness to the future. Our annual rally will be on the 3rd Sabbath in December.

Very sincerely,

C. H. Johnson.

MILLER'S FERRY

November 30th—Our Football team met Camden team for the second time this season resulting in a score of 26 to 0 in favor of our boys.

The Y. M. C. A. and Y. W. C. A. gave a joint reception in the dining room of Porter Hall on the evening of November 15th which was enjoyed by every one

The two student delegates who represented us at the Y. M. C. A. conference at Montgomery, returned full of enthusiasm and gave a splendid report.

On one Sabbath Dr. Johnson preached to us on Thanksgiving and Praise. He impressed us in setting forth our duty in service through thanksgiving and praise to God.

Wednesday evening, November 27th a game supper was held in our dining hall. It was a getting together of the members of our church, and also our patrons. Speeches were made by them which showed their loyalty to the work and their willingness to help in every way possible. Even the needy ones pledged something—potatoes, a gallon of syrup, and such things as they can give from a scanty store of provisions. All showed a realization of the importance and need of the work for the betterment of the community. The supper consisted of squirrels, rabbits and other game, furnished by the people and cooked in our domestic science department.

Thanksgiving Day was duly observed here with a sunrise prayer meeting in the chapel. The service was led by a young man of the senior class, and was inspiring and enjoyable. Dinner was served at 3:30 in the dining room of Porter Hall.

At this dinner, all the members of the faculty together with their families, were present. Our guests of honor were Dr. C. H. Johnson, and two of the oldest and most needy of our community, these latter having expressed a desire to be present. Accordingly, they were sent for and sat with the teachers at dinner. Being brought up during slavery, they said this was the first time they had ever witnessed such an event, and had never dreamed of being able to see a thing of the kind among our people. They enjoyed themselves, and we, in turn, were glad to have them as our guests.

Each class of the high school department was allowed to have a table and each vied with the other in decorations—these being flowers and autumn leaves.

The Good Samaritan Committee of the Y. P. C. U. carried cheer to the needy of the community in the way of food and money.

In the evening, at 7:30, the students had a social, at which time an appropriate program was given.

On Friday, November 29th, the chapel exercises were conducted by the second year high school. The speaker they secured for that time was Dr. C. H. Johnson, who spoke on the importance of making a right choice for life's work. He stressed the point that the important thing was how well the work is done, rather than in what vocation, if the cause be just. His speech was timely and enjoyable.

Help toward the training school has been granted Miller's Ferry by state and county on condition that they raise $3,600, half of this to be secured by January 1, 1930—a big undertaking for poor, homeless people. They are taking hold with a determination to succeed, if sacrifice can do it. They tell of even potatoes and molasses being given in pledges. Does it not remind you of Paul's commendation of those early Christians, who gave even "beyond their power?" The mission is implanting the right spirit in these people.

Some of the boarders are asking to go home Christmas, that they may tell their folks of the school, assuring the teachers they will bring other students back with them.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Grazia Balducci, missionary in St. Peter's Italian United Presbyterian Church, Brooklyn, N. Y., has returned to her work after a needed rest of a month. The Girls' Sewing Class and the Boys' Club are growing in numbers. Two new members have been added to the Sabbath School. Fourteen Bibles or portions of scripture have been distributed.

Mrs. Anthony Caliandro, missionary in The Church of The Redeemer, West New York, N. J., has a full schedule, with Sabbath School, Church services and Y. P. C. U. Tuesday, Music lessons. Wednesday afternoon, Religious Education, with steriopticon views, children's prayer service and singing of Psalms. Wednesday evening, mid-week prayer meeting and Bible study. Friday evening, Business course. Saturday evening, Choir rehearsal, and social hour to "talk over things with my young people," as Mrs. Caliandro wrote. The girls in her Sabbath School class are doing Bible memory work during the week. Each Sabbath they have a Bible verse with reference, memorized. They choose the verses themselves. They each give twenty-one verses and tell just where found, and turn to them very quickly. They are also learning the fourteenth chapter of the Gospel of John.

A friend of the mission has offered to teach a class in short hand and typewriting, free, one night a week. Several of the boys and girls are taking advantage of this wonderful opportunity. Mrs. Caliandro adds: "This is the first offer of help, by an experienced person, we have ever had, and we are so happy and thankful." She adds: "We need a woman worker to help with the mothers, a Bible Woman, such as they have in the foreign fields.' (Who will offer to help?) A friend gave thirty-five dollars to be used in the work. Part is being used for The Cross and Crown pin system, to encourage regular attendance.

Miss Sallie Dickey is now working

in San Antonio, Texas. No report has been received since a house to house canvass was started. Her address is 415 East Dewey Place, San Antonio, Texas.

Miss Ella Montgomery, who was called to her home in Washington, Iowa, by the death of her mother, has returned to her work in Mansfield, Ohio. Her mother had reached the good old age of 88 years, and had been confined to her bed for a year or more, but the end came suddenly. I am sure you will remember Miss Montgomery in her sorrow.

Miss Elizabeth McMillan has closed her four month's of work in Bristol, Colorado. During this time eighteen were received into the church. The Sabbath School attendance had increased to one hundred and forty. The Tuesday morning and Wednesday evening prayer meetings, were encouraging. A farewell reception was given for the missionary, when she was presented with a Kodak, as a token of the love and esteem in which she is held by the entire community.

Miss McMillan is now in Canon City, Colorado for the next four months.

Mrs. J. C. Alter has closed her work in Lincoln, Nebraska. The past month was given to Thank-Offering work in Pawnee Presbyterial. She reports visiting every congregation in the Presbytery with the exception of Superior.

Superior wanted a Sabbath meeting and there were not enough Sabbaths to go around.

Mrs. Alter's present address is 157 Mountain Ave., Piedmont, California.

Miss Mildred Robb began work as missionary in San Francisco Presbytery at Ingleside, California, in October.

FRENCHBURG, KY.

Dr. A. W. Jamieson, Synodical Superintendent, conducted services preparatory to communion, in November. There were seven accessions, four by letter and three by profession. Sixty-three sat at the Lord's table obeying His command, "Do this in remembrance of Me."

Dr. W. D. Hogue of Springfield, Ohio, with three nurses, the County Health officers, our own Dr. Esther Mitchell and a group of our High School girls who have completed the course in Home Hygiene and Care of the Sick, conducted a three day clinic. In the three days there were forty-three operations and other examinations. Most of the patients were from the country schools, only four from the dormitory. All made a good recovery. Dr. Hogue and the nurses give their services, free. This we greatly appreciate.

Just at the close of Sabbath School, November 25th, an alarm of fire was given. The church was soon emptied. The fire was at the post office, which is also a residence. Rev. Mr. Work, Mr. McDowell and Mr. Wylie made a record run over to the school building for our big fire extinguisher, which is on two wheels. However the village bucket brigade had the fire under control, and the accumulated mail, well soaked, when they arrived. The "preacher" was not in condition to appear in the pulpit. His wife was equal to the occasion and opened the services. After the prelude, song, prayer (by the only man present) another song, the pastor and the rest of the congregation returned, and the service went on as usual.

The Thank-Offering service was held that evening, when the Juniors put on an interesting pageant. The offering amounted to one hundred and sixty-five dollars.

Following the service Thanksgiving morning a congregational dinner was held in the church basement, partaken of by eighty-five.

Christmas boxes are being packed for the most needy families in the county.

EZEL, KY.

Rev. and Mrs. Howard Brittain have been called to Oxford, Ohio, by the serious illness of Mrs. Brittain's

father, Mr. Johnston. The message came Thanksgiving morning just as they were leaving for the service in the church. We trust that he is recovering, as no late word has been received.

Miss Eastwood writes: "I wish you could have attended our Junior Thank-Offering service Wednesday night. The children had a regular Junior meeting, with thirty-seven Juniors on the platform. The meeting was led by little Daisy Murphy. Roll call was answered with a Bible verse followed by a splendid drill on memory work. The offering amounted to thirty-seven dollars." Wasn't that fine for those little Juniors? It is sixteen dollars more than last year. We hope when the W. M. S. and the King's Daughters have their offering that it will go "over the top" too.

AN APPRECIATION

Mrs. J. C. Alter came as missionary to the First United Presbyterian Church of Lincoln, Nebraska, April the first. She proved a great help in reaching the children of the community and through them interesting the parents, spending much time in calling and inviting them to church and the Sabbath School.

She conducted a Daily Vacation Bible School, with a good attendance and interest. The children loved her and willingly did whatever task she set them to do. At the close of the school a program was given which demonstrated the work accomplished in memorizing Bible stories, many Bible verses, giving the book, chapter and verse, and songs. Many of these children had no Bible training in the home and it was amazing what they had learned in the few weeks, and the interest given them in the Bible.

A Junior Society was organized about two months before she left, and at the Annual Thank-Offering service, held the last Sabbath before Mrs. Alter left us, about thirty little Juniors marched in with their boxes, containing over thirteen dollars.

Mrs. Alter also organized a Young Women's Missionary Society, which meets one Sabbath evening each month, with a program at the Y. P. C. U. service. She led the Y. P. C. U. in mission studies in Africa and Egypt, closing the study of "The Promise" with slides of the Nile Valley, giving to the young people a knowledge of our own missions which many of them knew nothing about, not having been raised in the United Presbyterian church.

Several pageants given by the Y. P. C. U. and the Missionary Societies were directed by her. Two of these, "The Thank-Offering Boxes" and "Shu-Kar-an Indian Offering" were presented at the annual Thank-Offering service and were most impressive and helpful.

As the teacher of the Young People's Bible Class in the Sabbath School, with her rich experience and deep spirituality, she has left an influence that will abide.

The congregation enjoyed her helpful addresses from time to time and her study of the twenty-third Psalm in the mid-week prayer meeting, was an inspiration.

In all her contacts in the different organizations of the church she was helpful, efficient and inspiring. The membership of the Sabbath School has increased very much, largely due to her work in connection with that of our faithful pastor.

She has done a good work and we shall feel lost without her.

We wish her God-speed as she leaves us, and are most thankful to those who made it possible for us to have her.

—One of the members.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

AND WHAT OF THE AMERICAN INDIANS?

By Helen M. Brickman, Director, Religious Work for Indian Schools.

How can we boys have good times with girls and still be doing the right thing?

I'd like to know how to get along with a teacher that don't know how to reason with her people?

How can I look ahead and plan a life work? This often puzzles me.

What would you do if you went to church and would not even be thinking about church but would have something else on your mind?

Does God answer when we pray to Him?

Do not such questions remind you of eager discussions among the young people of your own families? They come, however, from a group of solemn eyed American Indian boys who are attending one of the government boarding schools.

Of the 65,000 Indian children who are in school today almost one-half are being educated in boarding schools. It is hard still for many of the older Indians to realize why their children should go so far away to school but they catch some far off vision that little Tommy Big Chief will learn better ways of living in the distant white man's school and so they send him. And what does this separation mean for Tommy? Can you picture his loneliness and desolation as he bumps along in the government truck or stares out of the window of the fast moving train the like of which he probably has never seen before? And the school—instead of his little tepee home this ten year old finds himself surrounded by numerous large buildings. He is to live with many other boys, to sleep in a bed in place of his rug on the floor, he is given different clothing. The language of his fathers is not used. He must learn to speak in the white man's tongue. He discovers the thing called Time which plays an important role here. He must get up by it, go to school and work by it, eat meals according to it and at the end of a long bewildering day go to bed by it. School days involve critical adjustments for these young friends of ours.

Seventy-six young people of Haskell Institute, Lawrence, Kansas, who were received into the church at Easter time, 1929.

Today the entire Indian race faces a crisis in its life history. Once picturesque, set apart from other people and supported by the government; today no longer dressed in skins and feathers and not wishing to be apart or different.

Believing that education alone will solve the problems of this people the

government has established day and boarding schools for the boys and girls. In the latter they are taught not only the three R's but are given instruction and practice in trades and vocations.

The government believes that religious education is necessary for these young people if they are to withstand the temptations that surround them and to find for themselves fullness of life. It has therefore turned to the churches for help in this. Since a unified interdenominational program seems best fitted for school life the churches have united in promoting this work through the Council of Women for Home Missions and the Home Missions Council. Under these two bodies at present religious work directors are serving some 3,500 children in eight of the larger boarding schools. Their programs include church services, Sunday School classes, week day clubs and discussion groups in religious education. Much of the finest work is carried on in connection with the individual student. He must be helped with his knotty problems of everyday living. He, a different boy after several years' schooling, must be interpreted to his family and he must understand them. His future must be planned. For after this boy has finished school, then what? He stands torn between the old and the new. Old customs and traditions pull him back to the life of the blanket; all that he has learned in school of new standards of health, industry, morality tug at him to venture forth to the new.

Indian boys and girls today are flocking in great numbers into cities and towns. At best their background and experience do not make them as skilled and efficient workers as their white brothers. It is hard for them to find work and salaries are so low as to scarcely sustain life. They live in the most squalid parts of the city, with no opportunities for healthy recreation or social contacts. Although naturally religious, shyness keeps them from attending the white church.

Every religious and social body interested in the Indian people must recognize the crisis which this race is facing. Accurate facts about Indians in towns and cities need to be collected. Our friends, the Indians need the help of the churches and other groups if they are to become industrious, healthy, respected Christian members of the communities in which they are living.

Bible Readings

251. 1 Sam. 22:3,4.
252. 1 Chron. 11:17-19.
253. Rom. 12:19-21.
254. 2 Sam. 5:4.
255. 2 Sam. 5:7.
256. 1 Sam. 7:1.
257. 2 Sam. 6:10.
258. 2 Sam. 6:11,12.
259. 1 Sam. 17:1.
260. Matt. 21:9.
261. Where recorded that Jesus called Himself "the offspring of David"?
262. Where is it said "I will give to him the throne of his father David"?
263. What name did Nathan, the prophet, add to Solomon? What did it mean?
264. Where said that the sword should be a punishment springing from David's house?
265. What heart-deep expression did David make at Absalom's death?
266. What were some of Absalom's charms?
267. The wisest man had what to say about pride?
268. "Heaven is shut up and there is no rain"—why?
269. By whom was David tempted to number Israel?
270. To what kind of a beast does Peter liken Satan?

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETIES

Mrs. Evans, Presbyterial Junior Secretary of Butler Presbyterial reports the organization of a new Junior Society having fifty members at the Mt. Chestnut Church, Star Route, Butler, Pa. Mrs. J. B. Kramner, Superintendent.

Miss Sarah J. Reid reports that a new Junior Society having twenty-seven members has been organized at the Second Church, Springfield, Ohio.

Miss Burd Cochrane, Presbyterial Junior Secretary of Allegheny Presbyterial reports the organization of a new Junior Society at Harmarville, Pa. Miss Viola Bayne, whose home church is Harmarville will be the Superintendent while she is at home from Abyssinia.

Mrs. R. G. Smith of our Mission at Tama, Iowa, reports a new Junior Society of twelve members at the Sanatorium for Tubercular Indians, Toledo.

A hearty welcome and best wishes go out to each of these. We are happy to have so many children enlisted in the work of the Junior Societies who have not been enrolled before.

JUNIOR SPECIAL

The Junior Special Work for a number of years past has been the support of the Primary Schools for Little Girls in India. The sum of $4,200 has been asked for this work. Until last year more money has been given by the Juniors than this amount, which does not support all the schools under the care of the Women's Board. We hope that all Junior Leaders are working and praying that we may have a good offering this year. Junior Special boxes may be had from the Literature Department if they are desired.

"Shower Barrel" magazines, which are subscriptions for the various children's magazines, are being sent by the Juniors again this year to the children of missionaries overseas.

The article on "Village Schools" written by Miss Kathryn Beattie of India for *The Womens Missionary Magazine* has been printed in leaflet form. This leaflet will be very helpful to all who wish information about the "Junior Special." Order from the Literature Department. Free for postage.

PRAYERS FOR LITTLE CHILDREN

Can anything be more appealing than a little child saying grace? Children are naturally interested in expressing their gratitude to the Heavenly Father and take great pleasure in learning simple but effective lines for returning thanks. Here are a few prayers suitable for very young and older children:

For all we eat and all we wear,
For daily food and nightly care,
We thank Thee, Heavenly Father.

"Lord bless this food which now we take,
And make us good for Jesus' sake."

Thou, O Lord, art great and good,
And we thank Thee for this food;
From Thy hand must all be fed,
Give us, Lord, our daily bread.

May I be a little helper, Lord, I pray,
Doing little deeds for others every day.
Amen.

God is great and God is good,
And we thank Him for this food,
By His bounty are we fed,
Give us, Lord our daily bread.

We thank Thee, Lord, for this our food,
For life and health and every good;
Let manna to our souls be given,
The bread of life sent down from heaven.

Come, Lord Jesus, be our guest,
And let Thy gifts to us be blest. Amen.

Heavenly Father, bless this food,
To Thy glory and our good. Amen.

Lord, bless not only food and drink,
But all we do and say and think,
So that from all work and play,
We shall be better for this day.

Here are several simple evening prayers:

I've had a very happy day,
And now I bow my head to pray,
Dear Father, I am glad You keep
Awake, while I'm asleep.

Jesus keep me all the day,
In my school, at work or play,
Make me kind to all I meet,
In the house, or in the street
This I ask, with thanks to Thee
For Thy goodness unto me.

—Mrs. Leland Tilton.

OUR CHRISTMAS OFFERING

O Jesus, Lord Jesus,
Come down to us we pray,
And make our hearts Thy dwelling-place,
This holy Christmas day.

They had no room for Thee, Lord,
In ancient Bethlehem town;
But we have room and love and gifts;
We pray Thee, Christ, come down.

We seek Thee like the shepherds
The angel's voice who heard;
We seek Thee like the Wise Men,
Our hearts within us stirred.

We lay before Thee all we are
And all we hope to be;
Oh, take our lives and make them Thine,
An offering fit for Thee.

By L. L. N.

THANK YOU, LORD

Thank you Lord, for gifts of love,
Daily coming from above;
Thank you, Lord, we softly say,
Bless and keep us all the day.

WHO GIVETH ALL

O Lord of heaven and earth and sea,
To Thee all praise and glory be!
How shall we show our love to Thee,
Who giveth all.

We lose what on ourselves we spend;
We have as treasures without end
Whatever, Lord, to Thee we lend,
Who giveth all.

Another offering verse:

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

"Dear Jesus, bless the little children
Here at home and far across the sea;
May our gifts help carry the gospel
To them all, wherever they may be."

MISSIONARY PRAYER

"God, our Father, hear us all,
As on Thee we humbly call;
May we give our lives to Thee;
Help us pure and true to be,
And in all we do and say
Ever Thy commands obey.

"May the message of Thy love,
Sent to us from heaven above,
Reach Thy children everywhere!
This is our most earnest prayer.
Wilt Thou now our offerings take?
This we ask for Jesus' sake. Amen."

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
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NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

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Mrs. Joseph M. Heagan, Editor
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Business Manager, MRS. W. R. McMunn
302 Hastings Ave., Oakdale, Pa.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

NEW ITEMS

The new British government has not only announced in a speech from the throne the appointment of a commission to study the revision of liquor legislation, but it has also taken practical measures which denote its anti-alcoholic attitude. The Chancellor of the Exchequer has refused to accept the reduction of duties on alcoholic beverages which his predecessor had allowed the liquor interests to hope for, and the postmaster-general has decided that on the expiration of the existing contracts the advertisements in favor of alcoholic drinks which at present "decorate" British postoffices will no longer be accepted.

In connection with the recent visit of Ramsay McDonald, Prime Minister of England, it is of interest to know that he is reported in the *Patriot* of Adelaide, Australia, to say, "They tell us that we cannot be made sober by Act of Parliament. I say that every experience that the world has had, and I do not care where you go for it —go north, go south, go east, go west; keep within your empire or go outside; confine your attention to the Anglo-Saxon race or go outside it and take the Slavs—go anywhere where experiments may have been made, and the conclusion is absolutely inevitable and irresistible, that you can make men and women sober by Act of Parliament."

The amount spent for intoxicating liquors in Great Britain in 1928 is estimated at 228,200,000 pounds, or approximately $1,441,000,000, the per capita expenditure being $50 or $250 for the average family of five. While this amount is less than for 1927, the decrease is due to heavy taxation on spirits, beer, wine, and hops, and to a decline in employment, and the national drink bill is undoubtedly to a considerable extent responsible for unemployment in the production and distribution of other commodities.

Dr. William Mayo of the Mayo Clinic of Rochester, Minnesota, speaking at the annual breakfast of the Temperance League of England is reported to have said: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it. The saloon is gone and no one wants it back. Liquor is scarce and what there is is not safe."

An item has been appearing in the daily press alleging that the Keeley Institute at Dwight, Illinois, has been enlarged, particularly for the treatment of women, and the inference is clearly left that this deplorable result is because of Prohibition. Before Prohibition, Keeley Institutes were scattered over the country and no fair comparison can be made unless the number now and their capacity is checked with that of one of the pre-Prohibition years. In 1922 Miss Cora Frances Stoddard investigated this matter with the following result—altogether 275 institutions were listed and of these 184 reported giving information. Only 51 remained in business, and but two took inebriate patients only. In 1927, the Federal Bureau listed only 50 institutions engaged in the treatment of alcohol. Any increase in one institute is only because of the small number to be found.

Prof. Irving Fisher is responsible for the following statement: "Seventeen leading charitable organizations in the United States which show figures for the prohibition period and for the pre-prohibition years, 1916 and 1917, or earlier, record a lower percentage of intemperance in their casebooks, by from 21 per cent to 84 per cent, during the prohibition period.

In Paris, the arrests for drunkenness per 10,000 of population have averaged about 50 in the past few years, while in New York the average is about 15 per 10,000. In other words, three times as many arrests in Paris as in the wettest city of the United States. In Greater London, the convictions (not arrests) have ranged from 48 to 50 per 10,000, while in Edinburgh the arrests have gone as high as 153 per 10,000 in the past ten years.

The per capita consumption of cigarettes in the United States last year was 856, or almost 43 packs of 20 cigarettes each for every inhabitant, the United States Department of Commerce being responsible for these figures. Total consumption for the year amounted to 102,765,000,000, by far the greatest of any country in the world. Senator Smoot has called upon Congress to require that the tobacco manufacturers comply with the pure food laws and cease to misrepresent the product in which they deal. The time has certainly come when Congress should consider the protection of the American home and American youth by excluding from the mails and the radio all cigarette advertising.

One divorce to every six marriages was the record of the United States last year, it is revealed by statistics issued by the Department of Commerce, Nevada holding the lead as might be expected.

In an interview published in the *New York Telegram*, M. Louise Gross, chairman of the Women's Moderation Union, is reported to have said, "There will be no moderation in this fight. It aims at the restoration of the bill of rights. The idea is that we are a happy medium between the fanatical wets and the fanatical drys. The word 'moderation' won't scare away the women on the fence and those are the women we want to reach. 'Repeal' and 'nullification' and 'reform' are words most women run a mile from, but 'modification' sounds safe and ladylike." Who are "the women on the fence" but the women who have not had enough information on the truth about the success of Prohibition to know where to take their stand? It is only to the uninformed and unthinking that "Moderation" has a harmless sound, to all others that word or any like it rings out a warning note of danger.

After Prohibition came in, the definition of an optimist was, "An ex-bartender who keeps up his membership in the Bartenders' Union." It seems that the bartenders have turned pessimists for we read that they have changed their union to the Beverage Dispensers' International League of America.

Statistical Department

MRS. R. E. ENGLISH, 160 E. Pine St., Grove City, Pa.

"TO STIR UP YOUR PURE MINDS BY WAY OF REMEMBRANCE"

Three months remain in which to complete our Missionary Program for the year 1929-30.

If at this date we are obliged to go searching for a lost "Standard of Efficiency" which sets forth in such a definite way our objectives, it is probable our "doom" is sealed for the year. However, there is a possibility that along some lines much may yet be attained.

It has been said by some that the ten points of efficiency are hard to understand. Each one of the ten carries a credit of 10%. 100% is the objective. One half point—one division—gives a credit of 5%. One third, a credit of 3⅓%.

May we suggest that this year more societies become interested in com-

puting and reporting the standard attained. Cleveland and Wisconsin Presbyterials lead in reporting the Standard of Efficiency.

In regard to increased membership over previous year (No. 1) there is yet an opportunity. Christmas festivities are past and with happy memories we come back to our regular church activities. The Week of Prayer suggests calls and contacts preparatory to Communion services. These may also be used as an opportunity to urge attendance and new memberships for the W. M. S.

The Membership Committee should place the leaflet, "Why you should be a member of our Missionary Society" and a membership card in the hand of each woman the day she unites with the Church, following this with a call and personal invitation within a week or ten days.

While the heart is responsive to the appeals and expectations of the new church relationship, the time is most opportune to win the member. Please read Editorial in February 1929 *Womens Missionary Magazine.*

If Societies are failing in increased Missionary contributions (No. 4) put on a real campaign for tithers which will also bring up your standing in number six. Some sincere Christians have a great surprise awaiting them when they become tithe converts, to find, when they thought they were liberal, they were giving less than the Jew under the Old Dispensation.

In February report blanks are mailed to Presbyterial Secretaries and these in turn mail blanks to all Congregational Secretaries. If the Presbyterial Secretary fails to report a corrected list of presbyterial officers we mail at a venture. The preparing of blanks and other literature to be forwarded in this mail and proper distribution of same require no little expenditure of money, time and effort, but there is rich compensation in the hopeful, happy anticipation of the returns on April 15.

The hope and expectancy of an encouraging growth along all lines revealing renewed interest, keep the Statistical Secretary buoyed up through the whole process of compiling reports until the last presbyterial has been recorded. The General Treasurer's books denote that money passes through her hands which is not reported on statistical blanks. The treasurer counts the money while the statistical secretary can count only figures submitted to her. It may be possible that specials are not reported on the blanks. Foreign specials should be included in Foreign Missions column, and Home specials in Home Missions column without designation.

Presbyterials having a W. M. S. in each organized congregation are on the Honor Roll and are each entitled to a Pennant. Have your delegates bring Pennants to the Convention of the W. G. M. S. at Greensburg, Pa., and report to the Statistical Secretary with same at close of the first evening session. We look forward to the finest array of Pennants yet seen at a Convention. Please correspond with the Statistical Secretary in regard to new pennants or renewal of Pennants.

The Trophy Cups are now held by Chicago and New York Presbyterials.

Class A comprises those presbyterials having seven hundred members and above, while Class B includes all those having less than seven hundred of a membership.

A cup is awarded that presbyterial in each class which attains the highest percentage of net increase in membership, including W. M. S., Y. W. M. S. and Junior members. Credentials for delegates to the 1930 Convention were mailed to the presbyterial secretaries in November. Those secretaries, not having already done so, should report names and addresses of delegates to the convention secretary, Miss Lillian M. Robertson, 140 West 71st Street, New York City at the earliest possible date.

We are marching forward in a wonderful missionary program with

a very definite work outlined for us by our King. May the day soon come when *all* our women shall catch the vision and step in line to join the song, "Christ shall have dominion over land and sea" rejoicing together that we are counted worthy to have a part in hastening that glad day.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

905 Publication Building, 9th St., Pittsburgh, Pa.

PRAYER CYCLE

Prayer Cycles 1930—Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

MISSION STUDY

Women's and Young Women's Missionary Societies

Textbooks:

"From Jerusalem to Jerusalem." (Foreign). Cloth, 75 cents; paper, 50 cents.

"The City's Church." (Home) cloth, $1.50; paper, 75 cents.

"The Crowded Ways." (Home) Cloth, $1.00; paper, 60 cents.

Helps:

How to Use "From Jerusalem to Jerusalem." Price, 15 cents.

Posters, in colors, one for each chapter. Price, 50 cents for the set of six.

Manual to accompany "The City's Church." Price, 25 cents.

Suggestions to Leaders of "The Crowded Ways." Price, 15 cents.

Picture Sheet—"City Glimpses." Price, 10 cents.

Missionary Review of the World. July, 1929, for articles on the Home Studies. Price, 25 cents.

Supplementary Book:

"The Promise," by Dr. and Mrs. H. J. S. Buchanan. A story of the establishment of the Church in Egypt. Price, cloth, $1.00; paper, 60 cents.

Suggestions to Leaders of "The Promise," Free.

Juniors and Beginners

Textbooks:

"Going to Jerusalem." (Foreign-Junior) Price, 50 cents.

"The Little Lord Jesus." (Foreign-Beginners) Price, 25 cents.

"Jumping Beans." (Home-Junior) Price, 75 cents.

"Rafael and Consuelo" (Home-Beginners) Price, 75 cents.

Helps:

How to Use "Going to Jerusalem." Price, 15 cents.

How to Use for the Home Study books is included in the textbook.

Picture Sheets "Mexicans in the United States." Price, 25 cents.

Prayers for Little Children. Price, 25 cents.

Nine Home Mission Stories. Price, 25 cents.

Leaflets:

The Girl Who Volunteered to Stay at Home. Price, 2 cents.

Three Knocks in the Night. Price, 2 cents.

Biographical Leaflets. (Send for Catalogue and obtain complete list.)

Ten Steps Toward Neighborhood Community. Price, 5 cents.

Four Programs on World Friendship. Price, 15 cents.

Frenchburg Reporter. 50 cents per year (9 copies).

Pageants:

O Zion, Haste, (a pantomime,) 10 cents.

Through the Dark, 15 cents each.

Maps:

Map of the World. We do not carry these in stock, but will order for those desiring them. Price, in cloth, $3.75; paper, $2.00.

Outline Map of the World. 30 cents

WORLD DAY OF PRAYER FOR MISSIONS, March 7, 1930.

Theme: "That Jesus May Be Lifted Up."

It is not too early to order supplies for **The World Day of Prayer.** The following supplies are now ready:

Seals:

World Day of Prayer Seals, 25 cents per 100. Order now and use on all your letters till March 7, 1930.

Posters, 10 cents each. Order as many as will be needed in the churches of your community and tack one on the bulletin board of your own church now. Also get permission to place in windows of business houses as the time approaches.

Call to Prayer Cards. Free. Supply enough for all who will pray. Distribute them now.

Suggestions to Leaders. Order as above Free.

World Day of Prayer Program, 2 cents each; $1.75 per 100. Order sufficient for expected audience.

A Service of Consecration, "Looking Unto Jesus," has been issued instead of the "Retreat" of former years. Only two copies are needed. It is prepared for leaders for immediate use, preparatory to the program of the Day of Prayer itself. Price, 10 cents each.

The November "Missionary Review of the World" contains interesting reports of last year's observance of the **World's Day of Prayer. The Best Methods Department,** of the December issue, contains World Day of Prayer suggestions. Price, 25 cents each.

Tributes

MRS. JENNIE HUTCHISON LAUGHLIN

The Women's Missionary Society of Denison, Kansas, hereby pays a tribute of love and esteem to the life and work of Mrs. Jennie Hutchison Laughlin, who died July 17, 1929 at the home of her daughter, Mrs. Albert D. McCrory.

In her three years with us she greatly endeared herself to us. We learned to love and value her for the charm of her Christian character, for the cheer of her gracious presence, for the inspiration of her counsel, for the benediction of her prayers, and for the radiance of her Christian love and life.

We extend our sympathy to the bereaved families and pray that they may be comforted and strengthened by the God whom Mother loved and served.

Committee:
Mrs. Alex Will,
Miss Margaret J. Milligan,
Mrs. S. C. Tharp.

MRS. REBECCA J. WILSON

On the morning of October 23rd, Mrs. Rebecca J. Wilson, of the First United Presbyterian Church of Detroit, Michigan, entered into her Eternal Rest. She just slept away—or rather, awakened in heaven. She had celebrated her eighty-first birthday about one month previous .

Her going was typical of her life—quiet, peaceful, impressive. She was a woman of unassuming disposition, yet the rich influence of her life continues with us. We are confident that she has heard those beautiful and cherished words of her Heavenly Father, "Well done, good and faithful servant, . . . enter into the joy of thy Lord." Though we deeply regret her departure, and greatly miss her from among us, yet we rejoice with her in her abundant inheritance which the Lord, the Righteous Judge, has given.

Mrs. Wilson was a charter member of the missionary society and of the congregation. For thirty-eight years she did not miss a meeting of the society, and seldom indeed was her pew vacant at the Sabbath morning worship service. During all of these years she served as the treasurer of the society. She leaves with those of us who remain an unusual example of loyalty and faithfulness that is most worthy of emulation.

The members of the Women's Missionary Society wish to express in this way, their appreciation of the long and useful life of this servant of God, and the feeling of deep gratitude they owe to her for her love and devotion to her Master and His work. To her sons and daughter we extend our sincere sympathy, and we would commend them to that gracious and loving Friend who says, "I am the resurrection and the life."

—Committee.

MRS. F. M. DAVIDSON

The Women's Missionary Society of Amoret, Missouri, is again called to honor the memory of one of its most worthy and esteemed members, who was called home, September 17, 1929.

It is with sorrow we record the departure of Mrs. F. M. Davidson. She was called from the afflictions of the present life, to enjoy the realities of her heavenly home. As long as her physical health permitted, she was a willing worker with us. Her Christian character was exemplified by her faith and trust in her Saviour. And also manifested in her home. Her last words to her loved ones were, "You are all so good to me."

To the bereaved husband and children we extend our sincere sympathy commending them to trust in the loving kindness of the Great Comforter.

Mrs. C. F. Hall,
Mrs. Laura Braden,
Mrs. Mary Clayton.

MRS. ANNA TODD HARBISON

The Women's Missionary Society of Birmingham, Michigan, desires to pay a loving tribute to the memory of Mrs. Anna Todd Harbison who was called to her heavenly home, June 20, 1929.

She was a faithful and active member of the W. M. S. for more than 50 years, being an officer a large part of the time and always faithful to the trust imposed upon her. The House of God occupied a large place in her heart and every service in the church was graced by her presence.

While we mourn our loss, we rejoice in the thought that to her has been fulfilled the promise, "Be thou faithful unto death, and I will give thee a crown of life."

Committee:
Mrs. Lizzie Reid,
Mrs. H. J. Moore,
Mrs. H. S. Evans,
Mrs. S. M. Howting.

MRS. WILLIAM BAIRD

On September 22, 1929, Mrs. William Baird was called from her earthly home in Portage Wisconsin, to her Heavenly Home.

While we feel deeply our loss we bow in submission to the will of our Heavenly Father, knowing "He doeth all things well."

Early in life Mrs. Baird gave her heart to God and joined the United Presbyterian Church in Caledonia and served faithfully all her life. She was a charter member of the missionary society and was Vice President at the time of her departure.

Mr. and Mrs. Baird made a special contribution to the cause of missions in the gift of their son Wallace to Egypt. Mrs. Baird, is sorely missed by all.

Signed,
Committee.

Treasurer's Report for October and November, 1929

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Albany		25.00																	25.00
Allegheny	623.00	1700.00	450.00	122.00	217.00	10.00	6.00	41.00	62.00					10.00	10.00		10.00		3261.00
Arkansas Valley	25.00	289.00	2.00	1.00	24.00	11.00	1.50	8.00	12.00					2.00	8.00				383.50
Beaver Valley	43.00	132.00	35.00	10.00	25.00	10.00	5.00		10.00						1.00				271.00
Big Spring		200.00																	200.00
Boston		200.00																	200.00
Butler	175.00																		175.00
Cedar Rapids		228.00		40.00			10.00												278.00
Chartiers	51.00	695.50	312.00	29.00	24.00	9.00	23.00	42.00	19.00	6.00	1.00	1.00	126.05	6.00	10.00				1354.55
Chicago	60.00	200.00	44.00	19.00	24.00	2.00	8.00	23.00	3.00		10.00			1.00	4.00				398.00
Cleveland	105.00	450.00	135.00	25.00	15.00	12.00		20.00	12.00						13.00		10.00		797.00
College Springs	27.00	581.00	16.00	12.00	19.00	1.00	26.00	26.00	4.00	8.67				4.25	2.00		2.00		728.92
Colorado	21.00	188.00	6.00	5.00	4.00	15.00			1.00						4.00				244.00
Conemaugh	10.00	185.00	10.00	5.00	5.00					1.05		5.00		2.00					223.05
Delaware	45.00	50.00	15.00	8.00	13.00			83.00							2.00				216.00
Des Moines	19.00	445.00	14.00	13.00	14.00	2.00	2.00		13.00		1.00	1.00	1.00	3.00	13.00				541.00
Hudson	50.00	233.00	25.00		1.00	1.00		18.00	1.00					2.00	1.00				332.00
Idaho	8.00	13.00	7.00	3.00	3.00	1.00	7.00	3.00	3.00					2.00	1.00				51.00
Illinois Southern	19.00	295.00	34.00		17.00	7.00			18.00						8.00				398.00
Indiana		48.00	10.00		1.00					2.75									61.75
Kansas City	224.00	168.00	39.00	10.00	10.00	2.00	10.00		2.00		25.00			14.00					504.00
Keokuk	122.00	164.00	18.00	8.00	8.00	2.00		25.00	2.00	4.50				7.00	3.00				363.50
Kiskiminetas	37.00	42.00	60.00			15.00			1.00	2.00				5.00	1.00				163.00
Los Angeles	74.00	400.00	23.00	17.00	24.00	33.00	5.00	20.00	50.00						10.00		20.00		676.00
Mansfield	32.00	154.00	25.00	21.00	30.00				3.00	2.40					2.00				269.40
Mercer	41.00	100.00	36.00		26.00														203.00
Monmouth		205.00																	205.00
Monongahela	350.00	4290.00	285.00	200.00	250.00	16.00		31.00	15.00	25.00					50.00				5512.00
Ohio First	39.00	350.00	48.00	18.00	22.00	13.00	5.00	24.00	5.00	10.25		3.00		7.00	6.00				550.25
Omaha		73.00																	73.00
Philadelphia	117.00	1050.00	465.00	48.00	48.00	9.00		10.00	33.00	28.00				15.00	6.00				1829.00
Rock Island	26.00		26.00	6.00	6.00	1.00		5.00	6.00		1.00	1.00	1.00		3.00				82.00
San Francisco	18.00	226.00	31.00	2.00	5.00	4.00			4.00					2.00	2.00				294.00
(Sidney) Ohio Northwest	45.00	378.00	33.00	23.00	11.00			16.00											506.00
Spokane	15.00	21.00	10.00	11.00	7.00	1.00			1.00	2.00					1.00				69.00
Westmoreland	40.00																		40.00
Xenia	70.00		35.00	12.00	10.00				5.00	10.00				10.00	8.00				160.00
Warm Spring Cong.	7.00		7.00	9.00	7.00														30.00
Avalon Cong.		200.00																	200.00
Boulevard S. S.		200.00																	200.00
Cochranton & Utica Congs.		260.00																	260.00
Coraopolis Cong. & S. S.		200.00																	200.00
Fourth Church, N. S.		400.01																	400.01
1st Los Angeles Cong.		132.00																	132.00
1st Toledo S. S.		50.00																	50.00
New Wilmington W. M. S.		400.00																	400.00
Marissa Cong.		200.00																	200.00

| | | |

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, ...Delhi

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Margaret Fehlman, 1913, ...Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Flora Jameson, 1903 .....Jhelum
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Jhelum
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 .....Zenith, Kansas
Miss Agnes Ballantyne, 1925 .....
.....252 N. Detroit St., Xenia, Ohio
Miss Laurella G. Dickson, 1897 .....Tarkio, Mo.
Dr. Reba C. Hunsberger, 1921 .....
.....6622 No. 18th St. Philadelphia, Pa.
Miss Florence Jones, R. N., 1920 .....
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Evelyn Tromans, 1923, 4529 Mulberry St.,
.....Frankford, Philadelphia, Pa.
Miss Edna Ward, 1923, 3736 E. 57th St.,
.....Maywood, Los Angeles, Cal.
Miss Cynthia Wilson, 1875, ...
.....64 N. Craig Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886, ...
.....64 N. Craig Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Ill.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Tanta
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Minnehaha Finney, 1894, 121 North 7th St.,
.....Sterling, Kansas
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901. 1239 Filmore St.,
.....Frankford, Philadelphia, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
.....Benzonio, Michigan
Miss Sara B. Meloy, 1923, 1577 Wesley Ave.,
.....Evanston, Ill.

SUDAN

Miss Mary Coie, 1919 .....Wadi Halfa
Miss Esther Minta Ganter, 1928, American
University, ...Cairo, Egypt.
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Una Coie, 1918, %Earl B. Kinne, R. D. 2,
.....Shannon City, Iowa
Miss Elsie E. Grove, 1912, 616 W. North Ave.,
.....N. S. Pittsburgh, Pa.
Miss Ray Huffman, R. N., 1924, 325 W. 12th St.,
.....Hutchison, Kansas

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gorei
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Viola M. Bayne, R. N., 1924 .....
....3403 Reuben St., N. S., Pittsburgh, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

EGYPT

Rev. and Mrs. J. W. Acheson, ...Cairo
Rev. C. C. Adams, D.D., ...Cairo
*Dr. and Mrs. J. R. Alexander, ...Cairo
Mr. and Mrs. Ewing M. Bailey, ...Cairo
Rev. and Mrs. J. M. Baird, ...Benha
Mr. and Mrs. C. S. Bell, American Bible Society,
.....6 Sharia Nubar Pasha, Cairo
Rev. J. H. Boyd, D.D., ...Tanta
Dr. and Mrs. R. W. Caldwell, ...Alexandria
Rev. and Mrs. W. T. Fairman, ...Cairo
Dr. and Mrs. H. L. Finley, ...Assiut
Rev. and Mrs. Dalton Galloway, ...Beni Suef
Dr. and Mrs. Horace K. Giffen, ...Assiut
Rev. and Mrs. W. P. Gilmor, ...Alexandria
Rev. and Mrs. L. A. Gordon, ...Alexandria
Dr. and Mrs. A. F. Grant, ...Tanta
Dr. S. G. Hart, ...Cairo
Rev. and Mrs. F. D. Henderson, ...Assiut
*Dr. and Mrs. L. M. Henry, ...Cairo
Dr. and Mrs. W. W. Hickman, ...Assiut
Mr. and Mrs. F. S. Hoyman, ...Assiut
Dr. and Mrs. H. S. Hutchison, ...Tanta
Rev. and Mrs. W. B. Jamison, ...Tanta
Dr. Neal D. McClanahan, ...Assiut
Mr. and Mrs. M. C. McFeeters, ...Assiut
Rev. and Mrs. H. A. McGeoch, ...Zagazig
Rev. and Mrs. Ralph T. McLaughlin, ...Cairo
Dr. W. T. Moore, ...Tanta
Mr. and Mrs. W. W. Nolin, ...Alexandria
Dr. and Mrs. C. A. Owen, ...Assiut
Mr. and Mrs. Jno. S. Petrie, ...Cairo
Dr. H. E. Philips, ...Cairo
Rev. and Mrs. J. A. Pollock, ...Mansura
Dr. and Mrs. C. P. Russell, ...Assiut
Dr. and Mrs. M. S. Roy, ...Damanhour
Rev. and Mrs. R. C. Shaub, ...Faiyum
Rev. and Mrs. A. A. Thompson, ...Assiut
Dr. and Mrs. F. Scott Thompson, ...Assiut
Rev. and Mrs. R. W. Walker, ...Luxor
Dr. and Mrs. N. B. Whitcomb, ...Assiut

ON FURLOUGH

Rev. and Mrs. S. I. Acheson, R.D. 48 Greenville, Pa.
Mrs. C. C. Adams, ...New Wilmington, Pa.
Mrs. J. H. Boyd, ...New Wilmington, Pa.
Dr. and Mrs. Howard Buchanan, 217 N 1st St.,
.....Monmouth, Ill.
Rev. and Mrs. E. E. Elder, 87 Sherman St.,
.....Hartford, Conn.
Rev. and Mrs. W. D. Gillespie, Box 313,
.....Cambridge, Ohio
Rev. and Mrs. E. E. Grice, ...Seaman, Ohio
Rev. and Mrs. E. R. Jamieson, 3252 Thompson
.....Ave., Alameda, Cal.
Rev. and Mrs. J. C. Lorimer, ...New Concord, Ohio
Dr. and Mrs. F. C. McClanahan, ...
.....Lake View, New Concord, Ohio
Mrs. Neal D. McClanahan, 614 E. Broadway,
.....Monmouth, Ill.
Mrs. W. T. Moore, ...New Concord, Ohio
Rev. and Mrs. W. H. Reed, 49 North Ave.,
.....Washington, Pa.
Rev. and Mrs. W. J. Skellie, R. D. 3, Argyle, N. Y.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
Dr. and Mrs. W. T. Anderson, ...Rawalpindi
Dr. M. M. Brown, ...Sialkot
Rev. and Mrs. J. G. Campbell, ...Pasrur
Dr. H. C. Chambers, ...Gurdaspur
Rev. and Mrs. E. V. Clements, ...Badomali
Rev. and Mrs. J. H. Colvin, ...Gujranwala
Rev. and Mrs. Osborne Crowe, ...Sialkot
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster, ...Sialkot
Rev. and Mrs. A. W. Gordon, ...Jhelum
Dr. and Mrs. D. R. Gordon, ...Gurdaspur
Rev. and Mrs. J. C. Heinrich, ...Rawalpindi
Rev. and Mrs. J. A. McArthur, ...Sargodha
Dr. and Mrs. J. A. McConnelee, ...Gujranwala
Rev. and Mrs. Kenneth MacKenzie, ...Sialkot
Dr. and Mrs. J. G. Martin, ...Taxila
Rev. Robert Maxwell, ...Gujranwala
Rev. and Mrs. P. A. Miller, ...Lyallpur
Mr. and Mrs. C. C. Millson, ...Gujranwala
Rev. and Mrs. Hugh M. Milne, ...Gujranwala
Rev. and Mrs. George J. Murdoch, ...Sargodha
Rev. and Mrs. H. S. Nesbitt, ...Gujranwala
Rev. and Mrs. S. C. Picken, ...Sangla Hill
Dr. and Mrs. E. L. Porter, ...Rawalpindi
Miss Gwynaeth Porter, ...Taxila
Rev. and Mrs. W. H. Ross, ...Sheikhupura
*Rev. T. L. Scott, D. D., ...Gujranwala
Rev. and Mrs. J. H. Stewart, ...Pathankot
Dr. and Mrs. R. R. Stewart, ...Rawalpindi
Rev. and Mrs. Wm. Sutherland, ...Campbellpur
Mr. and Mrs. F. A. Whitfield, ...Gujranwala

ON FURLOUGH

Mr. and Mrs. J. C. Alter, 336 5th Ave.,
.....Parnassus, Pa.
*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Mrs. M. M. Brown, ...New Concord, Ohio
Rev. E. E. Campbell, 808 W. South St., Akron, Ohio
Mrs. H. C. Chambers, 708 Wilmington, Ave.,
.....New Castle, Pa.
Rev. and Mrs. J. B. Cummings, 12 Tenth St.,
.....W. New York, N. J.
Rev. and Mrs. E. C. McConnelee, R. D. 4,
.....Quaker City, Ohio
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Rob't Maxwell, Box 333, New Wilmington, Pa.
Mr. and Mrs. W. H. Merriam, 310 E. Detroit
.....Ave., Monmouth, Ill.
Prof. and Mrs. C. A. Stewart, 310 E. Detroit Ave.,
.....Monmouth, Ill.
Rev. and Mrs. H. J. Stewart, New Wilmington, Pa.

SUDAN

Rev. W. J. Adair, ...Nasser, Sobat River
Mr. and Mrs. H. D. Finley, ...Khartum
Rev. and Mrs. Leander Finley, Khartum, The Sudan
Dr. and Mrs. J. Kelly Giffen, ...Khartum
Mr. and Mrs. H. B. Gephardt, ...
.....Doleib Hill via Malakal
Rev .and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan, ...Doleib Hill via Malakal
Mr. and Mrs. J. P. McKnight, ...Khartum
Rev. and Mrs. R. F. Shields, ...Omdurman
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. and Mrs. G. A. Sowash, ...Omdurman

ON FURLOUGH

Mrs. W. J. Adair, Route 4, Box 180, Guthrie, Okla.
Rev. and Mrs. J. L. Anderson, Banbury Lane,
.....Ben Avon Heights, Pa.
Rev. and Mrs. R. L. Edie, ...
.....1623 W. Wash. St., Phoenix, Arizona
Dr. and Mrs. D. S. Oyler, ...Ontario, Ore.
**Rev. Glenn P. Reed, 1306 Maple Ave.,
.....Pullman, Wash.

ABYSSINIA

Dr. and Mrs. Stuart Bergsma, ...Addis Ababa
Rev. and Mrs. B. B. Buchanan, ...
.....Sayo, via, Addis Ababa
Dr. and Mrs. V. F. Dougherty, ...
.....Gorei via Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, ...Gorei, via, Addis Ababa
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Mr. and Mrs. P. R. West, ..Gorei, via Addis Ababa

ON FURLOUGH

Dr. and Mrs. A. W. Pollock, ...
.....957 Euclid Ave., Ontario, Cal.
Rev. and Mrs. Robt. M. Wilson, ...
.....1140 Illinois Ave., Dallas, Texas

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* Retired from active service.
** Honorary Missionary

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LIST OF WORKERS IN FREEDMEN'S FIELD UNDER THE W. G. M. S.

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*Camden—Principal, Rev. W. G. Wilson; Asst. Principal, Alonzo W. Young; N. H. Mann, Walter Anglin, Miss Annie Blevins, Miss Lenora Starkey, Miss Amanda Freeman, Miss Evelyn Haygood, Mrs. S. P. Marsh, Mrs. Alphonzo Young, Miss Mary Jones, Miss Lucy Woodward, Mrs. Nannie J. Bonner.

*Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.

Chase City—Matron, Mrs. Della Seright; Asst. Matron, Mrs. Lavina Gaines; Sewing, Mrs. Luella Tidball; Domestic Science, Mrs. Daisy Osborn; Supt. of Boys, Charles Blakewell; Asst. Matron, Mrs. Jones.

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*Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etoila Peters.

*—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemanie, Alabama, Shipping point, Arlington, Ala.

Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Millers' Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

THE COMING ANNIVERSARY OF PENTECOST
SUGGESTIVE THOUGHTS

Pentecost can be repeated when we get the one hundred and twenty disciples, if that is all there are around, to repeat what preceded Pentecost.—R. A. Torrey.

The mistake with so many is that they are content with being forgiven but they have not accepted the gift of the Holy Spirit. That is why their religion is such a colorless and miserable thing.

—F. B. Meyer.

"God's ideal of a Christian is a Spirit-filled Christian."

"Filled with the Spirit" and overflowing, is God's high water mark for the Christian life. For **every** Christian life without exception, For yours, For mine.

—B. McC. Barbour.

The Spirit power will . . . . make us what I may call affirmative. That is one of our needs today: affirmative men and women, believers who know the Lord, and who know they know Him.—J. H. Jowett.

Some have the idea that this blessing of the Fullness is only for a favored few, for such as have some special work to do for God, but not for ordinary folk. Surely this is one of the devil's champion lies! To live the Christ-glorifying life in the station in which God has placed us, we individually need to be filled with the Spirit. "They were all filled."—John McNeill.

The Holy Ghost clothes us with power and equips us for service. The promise was fulfilled at Pentecost. What a scene was there! These men and women, with their lips aflame because of the baptism of the Holy Ghost, went out to proclaim the message of the gospel, and on their lips this gospel story climbed over the Lebanon mountains and swam the Hellespont and spread through Greece, and conquered Rome, and filled the world.

—James I. Vance.

Something certainly depends upon an instrument, but, after all, the main question is the mastery of him who uses it. It would be a poor pencil with which Raphael could not create a masterpiece, and the power of the Spirit behind the least gifted can work to glorious issues.

—W. L. Watkinson.

It is amazing to think that a little body of people, nobodies socially, without learning and without prestige or political power, —to think that that little group should grow and grow and grow, and kindle lights in one land after another until by and by they lit a lamp in the palace of the Caesars and set the cross of Jesus above the screaming eagles of Rome.

They were baptized with the Holy Ghost.

—Charles E. Jefferson.

You cannot convert a world like this by telling it beautiful Christmas stories. The resurrection of Jesus alone is not enough to convert a world like this. You never can soften the hearts of nations and bring the feet of nations into the paths of peace by singing Easter carols. No, not Christmas stories, not Easter songs, but the baptism of the Holy Spirit, that alone.

—Charles E. Jefferson.

Do you know the explanation of our half-empty churches? There is no God in them. Get the Holy Ghost in the midst of the church, and you won't need to advertise all manner of out-of-the-way subjects to attract the people. Wherever the Holy Spirit is doing His mighty works, there is never wanting a crowd to witness.

—Samuel Chadwick.

Without the presence of the Holy Ghost, the temple is empty, the house is dark, the body is dead, the channel is dry, the garden is barren, the heart is wretched, the mouth is dumb, the life is powerless.

—J. Richardson.

Every touch of the Holy Spirit's presence within trusting hearts—the sweet peace, the quiet assurance, the longing for purity, the drawing away to prayer, the hunger for God's Word, the intense desire to have others saved, the passion to please this wondrous God of ours—all these simple marks of the Holy Spirit's presence in our hearts, all tell us that Christ is crowned. For this wondrous Spirit within is the gift of the crowned Christ.—S. D. Gordon.

Our Prayer:

"Eternal Spirit! fill my heart;
Thy power and peace to me impart,
That I may think and do and be
In utter sympathy with Thee."

—Mrs. Mary Porter Kyle, Monmouth, Ill.

A Call To Prayer

Pray Ye Therefore

FOR LABORERS

Lift up your eyes and

LOOK

On the Fields

Lift up your hearts and

PRAY

The Lord of the Harvest

Stretch out your hands and

GIVE

The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM